

THE A R G U M E N T

O F

Mr. PETER de la MARTELIERE,

Advocate in the Court of Parliament of *Paris*,
made in Parliament, the Chambers thereof being as-
sembled, *A. D.* 1611.

For the R E C T O R and U N I V E R S I T Y of *Paris*,
Defendants and Opponents, against the *Jesuits* De-
mandants, and requiring the approbation of the Letters Pa-
tents which they had obtained, giving them power to read
and to teach publicly in the aforesaid University.

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May 21.
1688.

Liber cui Titulus,

The Argument of Mr. de la
MARTELIERE, &c.

GUIL. NEEDHAM.



L O N D O N,

Printed for *James Adamson* at the Angel and
Crown in *St. Paul's Church-yard*. 1689.

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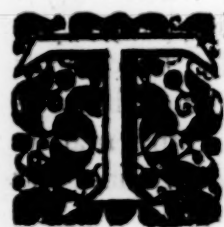
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To the Honourable
Sir THOMAS FLEMMING,
Knight, Lord Chief Justice of *England*.

My Lord,



THE same reason which first incited me to undertake this Task, hath been a principal motive likewise, emboldening me to offer it unto your Lordships view, and to presume to publish this Discourse, under the protection of your Lordships Name. The matter herein handled is a notable and famous Controversie, arising between the ancient and renowned University of *Paris*, and the new and infamous, yet cunning and powerful Sect of the *Jesuits*, referred unto the determination of Law and Justice, and upon the pleadings formally and judicially argued and discussed: the Actor a man of Law, a learned and famous Advocate, as this his elaborate Argument doth sufficiently testify; and by a learned Doctor

The Epistle Dedicatory.

and Rector of the University of *Paris*, stiled *os Themidis*, *fori delicia*. The Persons and Place, before whom, and where it was represented; the Presidents and Counsellors, in that great Court of Parliament of *Paris*, the Stern and Guide of the Commonwealth and affairs of *France*, the Justice and Authority whereof amidst the cruel rage and tempests of Civil Wars, as a firm Anchor upheld and preserved the same from most apparent Shipwreck. As then it cannot be accounted, I trust, superfluous and impertinent in me, whose study is conversant in the Laws of this Kingdom, to intermeddle with that which is within the compass of my Profession, and to join the view of the Laws and Customs of other Nations, and their manner of proceeding with those of our own, since that all humane Laws have but one soul, which is Reason; and one only function, which is the peace and quiet of Estates and Commonwealths: So I hope it will not be deemed presumption or rashness, in that I present it unto your Lordship, who worthily presideth in a supreme Court of Justice, not inferiour unto that of *Paris*, in regard either of Antiquity or Majesty, the Basis and Pillar of this great Monarchy, the firm supporter of the Royal Crown and Dignity. To you (my Lord) who in regard of the place, to which your Worth, Learning, Piety, and eminent Virtues have
justly

The Epistle Dedicatory.

justly advanced you, do bear that honourable stile of *Lord Chief Justice*; a most significant Title, denoting the special charge and interest which is committed unto your Lordship in the execution of Justice, which you most sincerely, wisely, and religiously, do exercise, with all integrity and moderation: to you who by reason hereof, are of the Law and professors thereof *Deus tutelaris*, a Patron and Protector; and therefore what our industry can effect, is but a small acknowledgment and retribution of duty to be offered and dedicated unto you. Besides, the subject of this Discourse, is chiefly against that new excess of impiety, and King-daring Doctrine of the *Jesuits*; which like a contagious Disease, hath infected all the quarters of *Europe*, bred strange combustions in Estates, and been the cause of most desperate attempts; against the venomous poison whereof, there is not a more forcible preservative, than the severity of your Justice; nor hath there been ever any stronger Bulwark and defence of the sacred Authority and Persons of our Kings, in all times and ages, than the common Laws of this Land, and Statutes of the *Realm*, of the which your Lordship is the Chief-Guardian, and by due execution do add life and soul unto them. These reasons (my honourable Lord) have moved me, though with the discovery of mine own imperfections, to hazard these
first

The Epistle Dedicatory, &c.

first and untimely fruits of my idle hours on your Lordships favourable acceptance; wherein I shall have received full content, my desire and intention, being only to yield unto your Lordship, an humble acknowledgment of that reverent regard and due respect I owe unto you, and to testify that I am,

Your Lordships

in all duty devoted,

G. B.

AN

AN ADVERTISEMENT

To the READER.

Reader,

TO the end that thou fall not into this Discourse abruptly, I have thought it not impertinent, by way of Preamble, to insert this short Advertisement, touching the first institution of the Jesuits, with their beginning, and proceedings in France, and the occasion of this present Controversie; which may serve,

not only for an introduction into the Discourse ensuing; but also for an explanation of sundry passages, alledged therein. As for the University of Paris, I shall need to say little, for it is sufficiently set forth in the Discourse, but that it was first founded by Charles the Great, in the year of our Lord 791. and that the Sorbonne so often mentioned is nought else, but a famous Colledge of Divines, founded about the year 1253. by Lewis the IX. called St. Lewis, as my Author saith; or as others write, by Robert Brother of the said King. Now as concerning the Jesuits: this Order first arose in Christendom, about the year 1540. the Author and Founder thereof, was one Ignatius Loyola a Gentleman of Navarre, who all his life time had followed the Wars, and being hurt in the Town of Pampelona, which is the chief City of Navarre, whilst his wounds were a healing, he fell to reading the lives of the Fathers, resolving upon the pattern of their lives to frame the tenor of his own: afterward joining with some others, who were some ten in number, they all together swore a kind of Society; and Ignatius being cured they made voyages to Paris, Rome, and to Jerusalem, and at last retired themselves into Venice, where
they

Whatsoever is here related I have taken partly out of Steven Pasquier sometime Attorney General of the King at Paris, in his fourth Book of Epistles and last Epistle, which I would not conceal, the rest I have collected out of the Histories of France.

To the Reader.

they made their abode some few years, and seeing they had many followers, removed thence to Rome, where they began to make publick profession of their Order, promising two things especially; the one, that their principal end and scope, was to preach the Gospel to the Pagans and Infidels, for to convert them to the Christian Faith: the other, freely and without regard to instruct Christians in good letters: and for to fit and accommodate their name to their devotion, they termed themselves religious men of the Society of the name of Jesus. They presented themselves unto Pope Paul the III. of the house of the Farneses, about the year 1540. which was the time that Germany began to take Arms, by reason of the alteration of Religion; and because that one of the principal points which the Germans controverted, was concerning the power of the Pope, whom Martin Luther sought to quell & pull down: these making a contrary profession, gave the Pope to understand, that the first and principal Vow which they made, was to acknowledge him to be above all earthly powers: yea above the general and universal Council of the Church. The Pope who at first doubted, whether he should approve of them or no, and afterward had permitted them, to use the title of Religious Men, but upon condition that they should not be above sixty in number, at this promise began to bearken unto them, and to give their devotion free passage: and after him Julius the III. until that Pope Paul the IV. called the Theatin, who was one of the chief promoters of this Order, authorized them absolutely; and consequently, almost all the succeeding Popes, in respect of the services they received from them, have endowed them with most large and ample privileges. Their Order is composed of two sorts, whereof the one is called of the greater Observance, the other of the less. The first are bound unto four Vows; Chastity, Poverty, and Obedience, which are the three ordinary Vows of religious men, and besides they add a fourth Vow, which is of particular obedience unto the Pope, as hath been already said. The second are tied only to two Vows: the one regardeth the fidelity which they promise to the Pope; the other is of obedience unto the General of their Order. These are termed Lay-Brethren, who do not vow Poverty, but may hold Benefices or Offices; they may inherit their Fathers, Mothers, and Kindred, enjoy Lands and Possessions, and marry at a need, as if they were bound by no religious Vow. They have besides many Scholars, whom they call Novices, who are (as it were) Probationers, from whence they take fresh supplies, and thence it is, that their Colledges are commonly called Seminaries, they having two sorts of Lodgings joining together, the one for their Priests, the other

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other for their Scholars and Novices. And this may shortly suffice for the description of their Order.

Now as concerning their proceedings in France, it so fell out (they being established, as hath been already set down) that the Bishop of Clermont took a liking of them, and was very desirous to settle this Order in Paris; whereupon he brought in three or four of them, who used likewise the recommendation of Pope Paul the IV. At their first coming they were lodged meanly in a Chamber of the College of the Lombards, and afterward set up their abode in the Bishop of Clermont his Palace, by the permission of him who first entertained them. Afterwards their affairs succeeding according to their mind, they presented themselves divers times to the Court of Parliament, requesting it to authorize their Order. But the King his Solicitor General, that then was called Monsieur Brulart, opposed himself against all their requests, not for that he favoured not the Roman Religion as much as any one could do, but because he misdoubted and feared above all things Novelties, as the mothers of many Errors, especially in Religion. Wherefore he told them, that if they had their minds wholly alienated from the world, they might safely without bringing in any new Order, confine themselves under some one of the ancient Religions approved by many Councils, or under some one of the four Mendicants. Thus they were rejected by the Court of Parliament, who not being satisfied with their own opinion, nor willing to rely only thereupon, had recourse unto the faculty of Theology, by the Decree whereof they were censured, partly in that entitling themselves by the Name of Religious Men, they did neither wear the habit, neither did confine themselves within their Cloisters, as others did; and partly in that some of their opinions derogated from the liberties of the French Church. This is that Decree of the year 1554. often mentioned in the ensuing Discourse. Not long after the Bishop of Clermont deceased, who by his Testament bequeathed great sums unto them; they having received this Legacy, the troubles about Religion happened, in the beginning whereof, there was an Assembly of the French Church at Poissy in the year 1563. they then began to break off their long silence, and presented a request unto the Court of Parliament to be received and approved if not as religious men, yet at the least as a College of Scholars only. The Parliament conceiving that this concerned principally the superiours of the Church, referred them over unto the Assembly of Poissy, where the Cardinal of Tournon was President, as the most ancient Prelate, who in the City of Tournon had before founded a company of them. By his interces-

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sion, they obtained to be received only as a Society and Colledg, upon condition, that they should be bound to take another Title than that of Jesuits, and to conform themselves in all, and through all, to the Canons of the Church without enterprising any thing upon the Ordinaries, and that they should first and formost renounce expressly, and in precise terms, the privileges, which their Bulls did import; otherwise if they failed herein, or obtained any other, that their approbation should be utterly void. This Decree was ratified by the Court of Parliament, according to the form and tenor thereof. Shortly upon this they purchased them a House in the City of Paris, and called it the Colledg of Clermont in memory of their Benefactor, and by reason that they had at that time divers learned Personages amongst them, they were favourably entertained, and drew an infinite number of Scholars after them. And seeing they had the wind at will, they presented a request to the Rector and University of Paris to be incorporated thereinto. Whereupon there was a solemn Congregation assembled, in the which it was concluded, that before they proceeded any further, they should declare whether they took upon them the quality of Regulars or Seculars, which did put them into a great perplexity, for if they should deny they were religious men, they belied their Vow, and to say they were so, had been to contradict that which was enjoined them at Poissy, and for that they took no precise quality upon them, the University gave them the repulse. Yet would they not give over but had recourse unto the Court of Parliament, to the end that they might gain upon the University by constraint that which they could not obtain of free will, whereupon a short day was given to both parties for to plead, and the matter was argued on both sides, by Pasquier for the University, and Verforis for the Jesuits, with such vehemency as so great a cause required, and in conclusion it was ordained that they should remain in that estate they were, without decreeing ought in favour of either party, for neither were the Jesuits incorporated into the University, as they desired, neither were they excluded from reading Lectures as they had done in former times, as the University requested. In this estate they continued until the year 1594. when upon occasion of the execrable attempt of Peter Barriere (who had purposed to murder the King Henry the IV. but was discovered by a Jacobin a Florentine, to whom he had revealed it by way of confession, and thereupon was taken at Me-lun where the King was, watching his opportunity, and found seised with a double-edged Knife for the purpose, and afterward was executed for it at Paris) the University renewed her ancient process against them, demanding to have them banished and rooted out, in as much as
Barriere

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Barriere had undertaken it by the persuasion of their mischievous Doctrine, and by the special instigation of Varade Rector of their Colledge: and the matter was handled in Parliament by Arnaud who argued against them, and Verforis for them, both grave and learned Advocates: but they were so strongly supported, by some great men, as namely the Cardinal of Bourbon and the Duke of Nevers, that at that time nothing was done against them, until that the prodigious and bold fact of John Chastel a Novice of their Society (who in the Kings own Chamber at the Louvre, and in presence of his Nobles and Gentlemen, stabbed at the King, and missing his belly as he had purposed, by reason that the King stooped to receive two Noblemen, who kissed his knee, strook him in the mouth and brake but one of his upper teeth) extorted that famous Decree of the 29. of December 1595. whereby besides the condemnation of John Chastel, the Jesuits whose Doctrine had seduced him, were banished out of France, as Enemies of the King and the Estate, corrupters of youth, and perturbers of the publick peace and quiet, and the House where the Father of that Monster dwelt, which was situate before the Gate of the Palace being rased, a Pyramide was erected containing (for a perpetual monument) the effect of the said Decree. Thus they stood banished until that as well by the incessant importunity of some great ones about the King, as especially by the earnest intercession of Pope Clement the VIII. they were revoked in the year 1604. in the month of January, and the Pyramide taken away, notwithstanding the great instance, and admonitions of the Court of Parliament to the contrary: yet with divers restraints and conditions, amongst the which one was, that they should erect no Colledge, nor make any residence but in the Towns named in the letters of their re-establishment, without express permission of the King, and particularly within the resort and jurisdiction of the Parliament of Paris, unless it were in the Towns of Lyon, and La Fleche. Notwithstanding the late King by the means of Father Cotton, whom he had made his Confessor, gave them permission to return to Paris, and made them restitution of all their goods, and of their Colledge of Clermont, but did not permit them to keep publick School, or to intermeddle with ought which concerned the Univerfity, notwithstanding that they laboured by all means possible to be incorporated therein. Instantly upon the disastrous death of the King, they thinking it to be best fishing in troubled water, renewed their pursuit, and by the favour of the Queen Regent, obtained the Letters here mentioned, licencing them to read Lectures, and to set open their Schools in the Univerfity; whereupon the Univerfity presented a

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Petition unto the Queen Regent for to prevent them thereof. The Jesuits on the contrary pressed their Letters, and presented them unto the Court of Parliament, requiring the allowance of them: the Court would not proceed without signifying it unto the University, who formally opposed them, and thereupon it was ordered, that both parties should be heard judicially, and the cause was remitted to the opening of the Court, the morrow upon Saint Martins day, and from thence it was put off until the 17. of December; all which time it was openly and solemnly argued on the 17. and 19. of the said month; when Montholon the Advocate of the Jesuits, having demanded the allowance of the foresaid Letters, and argued for them, De la Marteliere for the University made this Argument ensuing, whereupon followed that Sentence interlocutory annexed unto the end hereof. Since which time I do not understand of any further proceeding: it is likely that the Jesuits perceiving the inclination of the Court, and of all in general, contrary unto them, and fearing to be drawn further into question, have retired themselves, expecting some fitter opportunity for the effecting of their designs, which it is probable, that they now failing in, will hardly be able ever to bring to pass. This is shortly the whole process of this business and Controversie.

Now I am not ignorant that divers Discourses have been of late set forth in this kind, but I dare confidently affirm, that none is of equal weight with this, in that it is no particular calumny, but a publick action, justified in open Court, and published by Authority: the Positions herein alledged are those of the famous University of Paris, and the School of the Sorbonne (whose mouth this Advocate was, and spake as he was instructed) and not any private Censure or Opinion. If ought be said herein which is not altogether consonant to the Doctrine of our Church (as I am certain there is very little) let it be remembered whose words they are, and where they were spoken. Thus hoping that this may help to dissipate and purge that noisome and pestilent Air of the Jesuits, wherewith they seek to intoxicate and infect the weak and tender consciences of men, to the dishonour of God and of Religion, to the danger and prejudice of Sovereign Princes, their Persons and Estates, to the ruin and overthrow of their own fortunes, the shipwreck of all good conscience, and scandal of Christians, it being impossible that a good Christian should be other than a true and loyal Subject to his Prince: I will no longer withhold thee from the Discourse it self, praying thee favourably to interpret my endeavours and good intention herein.

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After

After that MONTHOLON the Advocate of the Demandants, had required the allowance of the Letters which they had obtained, notwithstanding the opposition made against it by the University,

De la MARTELIERE for the University of Paris, said thus:

My Lords,

THE History sheweth us, that after the Battel of Cannæ, in which the Romans received the greatest loss that ever befel them; forty thousand Citizens, the General of the Army, with fourscore notable persons of the Senate, being slain upon the place, the rest of their Troops either taken, or dispersed; the Enemy victorious and triumphant at the Gates of the City, the name of that magnanimous Commonwealth, brought almost to nothing: those of Capua which had always nourished an ill will toward the Romans, forgetting all respect of obedience due to the Empire, without any apprehension of the bonds and Obligations, wherewith they were bound to the people of Rome; upon the very point of such an occasion, thought to make themselves Lords of Italy; so that instead of contributing to the necessities of the State of Rome; offering the succour, and aid, which was required of them; they demanded to participate in the chiefest dignities, and that the honour of the Commonwealth might be divided between them and the Romans. After the loss of our great King, whose Person ought to have been as dear to us, as his Monarchy; you have seen the Jesuits (instead of compassion) seeking to raise themselves by the common calami-

ty of *France*, and without giving us any leisure to set in order the domestical Affairs of the Estate, to labour with might and main, and to lose no time for the entire establishment of their own Authority: I do not say, that they have demanded to partake in the greatest Charges, but by means of the Hostages of all your Children, which they have required, to become able to distribute them absolutely, and to rule at their pleasure, as they have already promised unto themselves.

The Sequel of the History touching this generous people, addeth further, that at the overture, which was made of such a proposition, the affliction of the *Romans*, was upon the instant converted into an extreme indignation, against such ingrateful persons; which they knew well how to accompany with a Resolution, befitting their courage: I will represent it in the same terms: *Indignatione orta, submoveri à Curia jussos esse, missumque licetorem, qui ex urbe educeret eos, atque eo die manere extra fines Romanos juberet*; The *Romans* being moved with indignation, commanded them to be conveyed out of the Senate, and sent a Sergeant with them to bring them out of the City, and forbade them from that day forward, to enter into the Territories of the people of *Rome*. If God had given our poor Nation, as much prudence and steadfastness, as bounty, and facility; and that the eyes of our understanding were as clear-sighted as those of the body; the example and resolution of the wisest that ever the Sun saw, might have served for a direction in this Occurrence, which is unto us of no less importance. And as this sage Counsel was soon seconded with good success, (for the Enemy diverting his enterprize from against the seat of the Empire, to receive the affections of those of *Capua*, gave the *Romans* time to take breath, and to make their greatness appear more redoubtable than ever) the same remedy would undoubtedly have secured us from the troubles and divisions, which they sow amongst us; wherein the Enemies of *France* take far greater assurance, than in all their force. But (alas) being given to understand by the manifold harms we have sustained of their designs, both already past, and yet continued unto the fourth generation, shall not we be touched with a lively apprehension, that at this time their only drift is, to see us the last of *Frenchmen*, and never to live in repose; that the condition, and life of our Kings, and Princes, our own, and that of our posterity be no longer assured?

This

This is the third time, that the University of *Paris*, eldest Daughter of the thrice Christian Kings, hath been reduced to this necessity, by the enterprize of the *Jesuits*: near upon their first entrance, there was nothing else heard to resound in this place but Prophecies of their intention, that they would confound all Politick order, and deprave the Laws divine and humane; nought but presages of the desolation of Learning, and of the ruin of the greatest, and most famous University, which hath been upon the face of the Earth: Although that this were declared by the mouth of the greatest Personages, whose memory shall ever be honoured by us, notwithstanding it was hard to persuade us, that which hath proved since but too too true, even then, when the Royal Dignity was in Estate so assured, that it seemed we never needed to fear any mutation: and besides, the Catholick Religion, accustomed to propose nothing but Amity, Faith, and inviolable Concord, made men little to mistrust, that it was possible to bring into the Church, which had flourished so many Ages, without taking advantage of trouble, and dissention, this new learning, in her old age, which hath done so much harm, and made the Remedies more dangerous than the Disease.

As it is not commonly seen, that propheticall declarations are frustrated of their effect, so these predictions have been authorized by the events, in such wise, that the *Jesuits* working at one and the same time upon two contraries, they have stirred up that which was of ill disposition in our stomachs, as well the cold as the hot, and for thirty years continuance have molested *France* with such a fury, that we have found by experience, but too late, that having made us lose all Fidelity, Duty, and Charity, we were out of hope of any recovery; if he, whom God would have to be the Physitian of our griefs, had not by his balm of amity, and reconciliation, (a most gentle lenitive, and most profitable for our afflictions) brought back our quiet and repose. The University did not then fail to give the Watch-word, and to advertise us what were the causes of these mutations, which were by her worthily and truly represented, and plainly and manifestly laid open, the subject of so great an inflammation, and of such a continual Fever.

The University of *Paris*, being now mortally injured, thought on nothing but sorrow, and sought by an eternal remembrance, to immortalize the merit of her benefactor; there was not any Temple of this great City, which she filled not with Tears, with holy Services, with funeral discourses in his honour: the time did not suffice to recount the Wars, the Travels, the Counsels of her King, whose honour can neither increase, nor be diminished:

* A new College now in building for their Novices.

when the *Jesuits* puffed up with hope, and courage, did raise this great * Novitiate in the Suburbs of *S. Germain*, for the which, designing out so large a circuit, they do not dissemble any longer, but plainly declare, that they will no more fail of the prey, which they have so long pursued: they do reedifie and augment their Citadels, and withal do denounce War against the University, under the favour of Letters, which by importunity they had obtained in the month of *August*, in the year one thousand six hundred and ten: they require to have the instruction of the youth, to have power to set open their Houses, and to read Lecture in all sorts of Sciences, in stead that the year before, they had required permission to read only in Divinity: against which Demand, the University then opposing it self, they withdrew their Letters, fearing that in such a season, the great inconveniences of their proceedings, and of their institution might be discovered.

Their last Letters were presented unto the Court, the three and twentieth of the month of *August*, and (as there is no Artifice whatsoever, of which they have not the practice in hand) more than three weeks before, they had canvassed the faculties of the University: yea they vaunted of the consent of some particular men, which had always thought well of them, they did publish their victory without any resistance, they did press with might and main the approbation of their Letters. The Court notwithstanding ordered, that they should be communicated to the Rector, and the University, which having been done, and the Body thereof assembled, never any man saw more resolution shewed in the defence of their liberty, yea with all earnestness. And there were but three, whereof the faculty of the Canon Law is composed, which failed her at this need, (as if the blood, which they have in their veins, did proceed from some other different nourishment, and that they had habituated them-

his Argument against the Jesuits.

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themselves to some strange affection,) notwithstanding being constrained to yield unto the rest which were in greater number, (yea a hundred for one) the opposition was framed and received in this Parliament, under the name of the Rector of the University in general. The Court having done me this honour, to name me the Advocate of the University, I have blessed that day a hundred times, which I will hold always as dear as that of my life, in which my small labour, and merit have found so great a recompence by your judgment, as that I may render to my Country, to whom I owe the good fortune of my Birth, and to the University, to whom I am bound for my Education, this witness of my duty and respect, and that I may be reckoned by Posterity in the number of those, to whom this Defence in his time hath happened.

Me quoque principibus permistum agnoscat Activis.

Our time of pleading of the Parliament past, ended the morrow upon St. *Martins* day; our Adversaries vanished as fire into a cloud, leaving unto the University the extreme sorrow of being frustrated of so honourable and so lawful a Combat, to which she had been excited by the Justice of her Cause, and by the force of necessity.

*Ploravere suis non respondere favorem
— Speratum meritis.*

In the time that the University imagined she was at some rest, and that the *Jesuits* did promise openly they would not undertake any further, and that they would contain themselves, we feel and perceive, that they oppress us, and that the evil hatched long beforehand, could not so suddenly be eschewed. To conclude, contemning the Authority of the King (who would have the judgment of their Letters to depend on your approbation) and that of the Court, (which had ordained, that the University should first be heard upon her opposition) we see that they are established without Authority, and do instruct Scholars in the Colledge of *Clermont*, use all scholastical functions, and by their witty sleights, they will make us pay interest for our small time of quiet, (as said the provident Bat of *Athenis*) during the which, we have seen the weeds to grow up, which we suffered to be sown.

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As the University hath witnessed again this time to all the World, by her obedience that she would have slept, referring the best of her interest to the benefit of Time; so she could not believe, that now any one in the world can think it strange, that she would desire not to die, and since that her peace within doth depend in making War, night and day, without, and that no other Plaister can be applied unto her grief, she was forced to renew the instant pursuit of this Audience, to add a request, for the restoring of this enterprize anew: whereunto finding the Court well disposed she hath reason to promise unto her self upon the whole matter as ready a dispatch, as happy and favourable.

And because (my Lords) that in my own particular, I acknowledge my forces disproportionable to so heavy a burthen, yea I ingenuously confels my self to be the least of those of my profession, which could worthily acquit themselves thereof, favour him, I beseech you, with your benign Audience, which speaketh by your Commandment, nay rather countenance the Cause the most important, which hath been pleaded in our memory, in that of our Ancestors, yea of all *France*, the issue, and event whereof will conserve our Laws with the sweetness of our liberty, or make us see our ruin without any more hope, or remedy; the which I will handle, as succinctly as I may, and with so much truth and mildness, that I hope to leave no subject to accuse ought but the evil wills, and subtil practices of the *Jesuits*, against whom the University contenteth her self to oppose a Wisdom truly Christian.

The University of *Paris* hath been from all Antiquity recommended by her singular Devotion, and Erudition, by means whereof many Heresies, and those of people far remote have been convinced: the Doctors thereof have so insisted in the ways of the holy Spirit in the Catholick Church, that by reason of the reputation of this sincerity, there have been Hereticks, which have agreed to take them for Judges, and according to their advice, have passed condemnation upon their Errors, according to the example of the *Donatists* of *Africa*, who although they were proud, and perverse, yet in the cause which concerned one *Cecilianus*, in the request which they presented to the Emperor *Constantine*, they demanded that the Judges which should be given them, might be *Gauls*, and it hath been written

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ten to her honour by *Vernerus* in *fasciculo temporum*, that Learning leaving *Greece*, was come to *Rome*, and thence to make her abode at *Paris*, under the protection of *Charles* the Great, who founded the same seven hundred years ago, and that the light of Learning being for certain Ages extinguished, was again lightened in the University of *Paris*; the Popes *Celestine*, and *Innocent* the third in their decretal Epistles, have left for a perpetual blessing unto this University that she had peopled the most part of the Bishopricks of Christendom. And before them *Eugenius* the third, taking notice of the Error of *Gilbert Porretan*, Bishop of *Poitiers*, would not decree any thing therein, without the advice of the University of *Paris*, by reason of the multitude of learned men, wherewith it was replenished, saith *Otho Frisingensis*, an Historian of merit, and indeed the Bishop was overcome by the disputations of *M. Adam de petit Pont*, a famous Doctor of our University.

Let us add consequently unto this recommendation, that of the Popes *Honorius* the third, *Innocent* the fifth, and *Urban* the sixth, who have said that *Paris* was as the never dried source, whence the River of Science did flow, which watered continually the Church of God, and the instruction of all Christendom. And it is five hundred years ago, that the University of *Paris* might boast of this high stile of honour, which advanceth her above all the Schools in the World, *Studium Parisense fundamentum Ecclesie*. What more honourable testimony can there be, than that which is read in the Registers of the University, that in the year three hundred seventy eight, the Church being afflicted with a great Schism, the sacred Colledg of Cardinals, *Apostolica sede vacante*, did solemnly invite the University of *Paris* to contribute to the good of the Church, for to defend her from intrusion.

In the year four hundred and ten, another Schism having given occasion of assembling the Council of *Constance*, the Doctors of the University of *Paris*, and amongst others Mr. *John Gerson*, which was Chancellor thereof, named the thrice Christian Doctor, in honour of the thrice Christian King, which had sent him, by their learning made known that the University of *Paris* was the Mother, and Nurse of all good, and holy institution, that she had conserved the purity of Theology, maintained the Episcopal dignity, had always opposed her self against

against strange Doctrines, Novelties, and Superstitions. Which hath made men to conceive so reverent an opinion of the University of *Paris*, that from all the quarters of *Europe*, yea from the Court of *Rome* it self, her advice, and resolutions have been sought for, and preferred to that of other Schools. To conclude, be it spoken to the praise of the Catholick Church, the University of *Paris* hath made the Church of *France* to flourish above all particular Churches of the World; in token whereof the Popes, *Clement* the sixth, and *Pius* the second would solemnly give notice of their Elections unto the University of *Paris*, and the last of these two witnessed, that at the pursuit, and authority of the University of *Paris*, he was moved to defend the Council of *Basil*.

So may we say, that the tree of this Doctrine planted so long since, hath produced so good fruit, that there is not any one, which hath frequented strange Nations, who will not say, but that the devotion of *France*, and principally of the City of *Paris*, surpasseth that of all other people, which it may be is more in outward shew, but as different from that of ours, as the shadow from the substance. As the University of *Paris* hath been religiously devout; so hath she never wanted the respect, and obedience towards our Kings her Protectors, and withal, her Power hath conserved the Royal Rites against all usurpations. Our Histories do justifie, that the University hath always courageously opposed her self against all attempts upon the Power of Kings, against the abuses, which are committed contrary to the holy Decrees, and constitutions of Councils, hath held great Authority in the Assemblies of the *Gallican* Church, for to maintain the liberties of the same, witness the Appeal brought by the University of *Paris*, and maintained in this Court, against Pope *Benedict* the eleventh, who would have levied Tenths, upon the Clergy of *France*, whence occasion was taken in a diffamatory Libel, which was then published against the King, and the Clergy of his Realm, to quarrel particularly with the University, which Appeal, the University did reiterate in the time of *Lewis* the eleventh, from the Bulls decreed, concerning Benefices Elective. Upon this Subject, we see so many oppositions framed by the University of *Paris*, against the Power, and faculties of the Legats sent into *France*, as against that of the Cardinal of *St. Peter*, *ad vincula*, and of Cardinal *Ballue*, wherein

wherein the University did summon Mr. *Sollicitor* General, named then *de saint Romain* to assist her, which made an ancient French Author to write that the University of *Paris* was the Key of Christendom, the most careful promoters of the Rights of the *Gallican* Church.

Also our Kings have especially cherished her, for it is read, that she accompanied the King returning in triumph from the Battel of *Bouines*, and it is a thing remarkable, that King *Philip* the Long, having assembled the Estates of his Realm and the University, all others did swear fidelity unto the King, as Sovereign, only the University did not swear at all, as Mr. *Cuimier* hath observed in the preface to the Pragmatick sanction, because that by her instruction we learn to breath with the air of *France*, fidelity towards our Prince, and love to our Country: and who knoweth not the praise which the University of *Paris* bare away from the mouth of Pope *Pius* the second, having understood by the Cardinal *Bessarion*, that she had hindered her Scholars from being inrolled in the Troops of those, who made the publick weal a pretext of their Rebellion. Upon this consideration *Dumefnil* the King his Attorney General, whose memory can never die, said that the University of *Paris* was received to plead in this Court, not only in her particular causes concerning her priviledges, but also in causes which concern the publick Estate of this Realm.

This was in the time of Charles the 7th.

The University of *Paris* is composed of four faculties, the first is of Divinity, which beareth away the prize and hath the advantage above all the rest: this is that Science, which treateth of Eternal things, which lifteth a man up in spirit unto the Heavens, which teacheth the salvation of mankind, the reunion of the Creature to his Creator. To the study of the faculty of Theology of *Paris*, is attributed the perfect, and divine invention of the School-divinity, held in the *Roman* Church to be the infallible rule, whereby to judg of the mysteries of Faith, and of Religion, the subject for which the learning of this School is so much admired.

The second faculty is of those, who handle the knowledge of the Laws, who are to teach that, which *Aristotle* saith, is the most divine thing amongst men, that is, to give good counsel in affairs, and directions in Policies. The third is of Physicians

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which have care of the health of the body: the last of the Arts, which layeth open the Treasures of humane Learning, of the Tongues, and of Philosophy. If that our divinity hath had the honour for Purity, the knowledg of the Law of not being equalled, our Physick to surpass all others; the last which is as the seed, and nursery of the former, hath the testimony of the most eloquent *Italians* of our age, who confess that they have learned of the Masters of the University of *Paris*, the purity of the Latine, and of the other Tongues, which yet at this day are not to be found any other where so perfect. Now as the Estate of the Church Universal is secular, so the University of *Paris* is secular, the Rector, the Chancellour, the Dean, the Syndicks, the Censors of the four Faculties, the *Proctors* of the four Nations, the Deputies, Masters, and Doctors are secular; the Regulars, as are the *Jesuits*, were never admitted thereinto, but by grace and by adoption, under a double condition, the one to be perpetually excluded from all offices and dignities, without being able to participate in them, the other not to keep publick Schools, but simply and in particular to instruct those of their Order, as it is contained in the first addition of the Capitularies of *Charles* the Great, Chap. 47. *Ut scholæ in Monasterio non habeantur nisi eorum qui oblatis sunt; That in Monasteries no Schools should be kept but only for those who were professed.*

These are the prime and supreme Laws of the policy of the University who is subject to the Politick, and Ecclesiastical Magistrate, that is to say, to the Laws, and equity of the Estate, receiveth reformations from the Royal Ordinances, according to the times, and seasons, motions and necessities of the Realm: when on the contrary the Regulars do depend and tie themselves to the rule of their Order, which they receive from their Superiours, being religious men, as they are, whom they are bound by their Vow to obey, and the *Jesuits* above all others, since that they acknowledg in all things their General, as Jesus Christ upon Earth: they are so far off from receiving reformation, in their Manners, their Rule, or Policy, from the Magistrate or Bishops, that they do not in any sort acknowledg them, and from whose Power they hold themselves to be wholly exempted.

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This was the reason wherefore in times past the University of *Paris* opposed her self against the like enterprize of the *Jacobins*, which would have kept publick School, and boasted of their great learning, and notable services, which their Order had done the Catholick Church; notwithstanding the chiefeſt men, which then were of the Church, having no pre-judicate opinion by reason of any particular Interest, or design, fearing the confusion of two Bodies altogether separated, did cause these religious Regulars to desist from their pursuit, and the Magistrates which feared lest the University should be transformed into a Regular Estate, did hinder them from being received. And indeed, what design can be more ordinary unto religious men accustomed to the greatest simplicity and modesty, than by their example, and instruction to draw men unto the perfection of their Rule, to make them religious men and Monks, as they are, so that by little and little we should have seen the Hierarchical Order of the Church to become subject, and depend of a Regular Order, and the Commonwealth deprived and destitute of her Citizens, her service abandoned, the charges of the Estate forsaken, or furnished with those, who, after their choice, by reason of their Order, and Religion, would have been found to be least capable.

And in regard hereof Cardinal *Borromens*, whose memory is always to be revered, took away the government of the Colledges which he had established in the Archbishoprick of *Milan*, from those of the Society of the *Jesuits*, saying that the Church had more need of Pastors, than of religious men. In *Spain* it self, they could never get license to keep publick School, or read to any other, than to those of their own House in the University of *Salamanca*, or in that of *Alcala de Henares*, which are the two principal Universities of the Country, but contrariwise having attempted it upon an occasion, which was evidently favourable unto them, they were not admitted. In the year 1563. King *Philip* of *Spain*, being to establish a Seminary at *Salamanca*, for the study of the *English*, and *Irish*, who resorted unto him for succour, the *Jesuits* sought to have the government thereof, and had provision, and permission accordingly, as well by reason of the knowledge, which they had of the Tongue, and of the Manners of those who were to be

instructed; as for some other greater enterprize then intended, and also by the recommendation of the Duke of *Medina Cidonia*, whose mediation they used, notwithstanding upon the opposition of the University of *Salamanca*, they were put from their purpose, without that the service, which *Spain* receiveth of the *Jesuits* was able to vanquish the protection due unto the Laws, and to the Policy of this University; and the complaint of the *Englishmen* is not secret; that the *Jesuits* having the guiding of the Seminaries established in *Flanders*, by the favour they have, do allure, and violently draw unto them the best Wits of their Nation; and during the time that they besieged our University, have not we felt the same losses, grievous to most of the great families of this Kingdom, and prejudicial to the Estate.

It is well known to every one, that the *Jesuits* coming into *France*, under the recommendation of Pope *Paul* the fourth, who was of the House of the *Caraffaes*, could not be received, nor approved of by the Church of *France*, as they are not yet at this day, and from that time they have had all the Clergy in main opposition against them. In the year 1563. they addressed themselves to the Assembly made at *Poissy*, under the reign of King *Charles* the Ninth, after that they had begged the favour of the Cardinals of *Lorrain*, and of *Tournon*, Personages of great Power, as they never fail cunningly to curry favour with those who are in Credit, and Authority, and dissembling the quality, and degrees of their Vow, did hide the secret of their Rule, so that having prayed to be received as simple Scholars, it was yielded unto them, by the Act of that Assembly, allowed of in this Court, which is the one, and only Title of their introduction into *France*. It was then thought that much was done, and that the inconveniences of this Novelty, were surely provided for, by imposing upon them Conditions of altering their Name, and their Title, of submitting themselves absolutely, as other Ecclesiastical Persons, to the jurisdiction and controulment of Bishops, precisely to be bound, that they should first and formost exprelly renounce the privileges mentioned by their Bulls, without seeking to obtain any others upon pain of losing the grace and favour which had been granted unto them.

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But this served not to any other end, but to fortifie their resolution, and to give them hope of that which remained, for without any other warrant or Authority, they established themselves in the University, contrary to the opposition pleaded against them, referred unto Counſel, and not yet decided, and ſo remained until the Ediſt, and decree of the year, 1595. by which they were driven and baniſhed out of the Kingdom. By the Letters of re-eſtabliſhment, which they have obtained, and which have been verified in this Court in the beginning of the year fix hundred and four, it is contained amongſt other things, that they ſhall not have power to erect any Colledge, nor to make any reſidence in any other Town or part of the Realm, but there, where they were then eſtabliſhed by appointment of their Letters, without expreſs permiſſion of the King: and particularly within the juſdiction of this Parliament, except only in the Towns of *Lyons*, and *Fleſbe*, which they being not willing preſently to thwart, nor openly to band themſelves againſt the University of *Paris*, whom they knew to be in the particular protection of this great Parliament, whoſe Juſtice the brighter it ſhineth, the leſs they dare behold it, they have circumvented the accuſtomed weakneſs and folly of the ſimple people, upon which foundation they build their moſt firm deſigns, and by the eſtabliſhment of one or two and forty Colledges which they have in the Towns of this Realm, inſtead of twelve or fourteen, which they had in former times, have imagined, that cutting off, and diverting the ſtreams, which run into this great River, they would wholly dry it up. And there is no doubt, but that the University hath thereby felt a great impairing; and that they had conceived ſuch an opinion of the ſuccels, that they already gave out that men took notice of their worth, and that they were eſteemed neceſſary, that the University ſought them, and offered them the Colledges of *Pleſſis du Mans*, and of *Cbolets* to join them to that of *Clermont*, they reported underhand, that the City of *Paris* ſhould come to that paſs at length, that it ſhould give them the Colledge of *Navarre*, or that any other ſhould be built them as large as that. But God would that the ſmoak of theſe oſtentations ſhould do no hurt, but to the eyes of the *Jesuits*, and that the fruit, and contentment of their revenge hath fallen

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out otherwise than they expected; for they confess, that the University removing as it doth without admitting, or receiving them into it, their other Colledges cannot long continue, and that their designs for the instruction of youth, will be well nigh fruitless, and to no purpose, whereunto in as much as they are stirred up with the desire of Rule, and by the consideration of that greatness, to which they aspire, not being able to be with-held by the force of the Laws of our University, by the authority of your Decrees, nor the conditions of their re-establishment, we are constrained to discover one of the mysteries of their Ambition.

Although that the *Jesuits* greatly wronging Learning, do mangle, and diversifie the ancient Authors, that they are altogether ignorant in the secret of the Tongues, yea that in the Colledges, where they account themselves settled, and established to continue, as in *Italy*, and *Savoy*, they do altogether contemn them, and read no other Books, but such as are composed by those of their own Society; notwithstanding the reputation of Learning is highly esteem'd, the which they can never usurp nor add unto their Trophies, as long as the University continueth without *Jesuits*. *Ammianus Marcellinus* writeth, that it was sufficient for the Physicians of his time, in recommendation of their knowledg, to have studied in *Alexandria*; so it addeth unto the merit of any man, be he never so learned, to have studied in *Paris*; the strangers evidently shew it, in seeking the alliance of the University of *Paris*, to grace their Schools, as that of *Pavia*, called her self, as *Cramizius* writeth, her Daughter, that of *Milan* her Sister, as witnesseth *Paulus Jovius* in the life of one of the *Galeaces*.

Besides this reputation of great importance, which can give, or take from them the choice of the best Wits, they cannot manage the instruction of youth, according to their mind, any where else, as well as at *Paris*, the seat of the Empire, the place, where the Royalty resideth, whereon the eyes of *France* are set, the residence of the great and Sovereign Assemblies; no where out of *Paris* is there such Civility, out of *Paris* little experience is to be learned in affairs, elsewhere, the course of the World is not known. To conclude, it is the brain of the body of this Estate, if they cannot possess this part, their hope is half frustrated.

First,

First, Because that imploying for the instruction of the youth of other Cities, men of little understanding, which had more need to be taught, than to teach, and being constrained to keep the most able and sufficient they have, to make shew and muster withal, the Children do not onely not profit by them, but neither are they able to discharge what they have undertaken; so that the assurance, which they give out of their Lectures failing, the University should be replenished as she doth begin with Scholars, which they retain with all their might.

Secondly, Instructing the youth out of *Paris*, usually, and most often the best Wits do leave them, and escape their hand; and then, when having gotten more knowledg, their judgment is augmented, they are diverted by a quite contrary instruction unto theirs, so that their Harvest never comes to perfection; for to confirm and settle their Doctrine, and Institution, they must always have their eye upon their Scholar, whom they themselves do fashion, and inure to affairs of the World, so that he taketh nothing in hand but by their advice, direction, and order, and he must yield them an account of what he doth; they never let loose the bridle after they have engaged him in some matter, which concerneth his particular interest, and they have long time had experience, that by means of the bringing up of the Children of those of *Paris*, they know the secrets of Houses, they govern the Hearts, and Wills of those, who commit unto their trust that which they hold most dear: a great augmentation of their power.

Another reason, yet more weighty, and of greater force is this: The Kingdom of *France* hath at all times had the Colledg of *Sorbonne* in singular reverence, and estimation, founded by our good King Saint *Lewes*, it honoureth her resolutions, and the consciences of men do willingly submit themselves to her Decrees, the *French* Church taketh great assistance from the authority thereof, which is so much the more legitimate, by how much the more it is very ancient, derived by tradition from our Fathers unto us, accompanied with all sufficiency, learning and piety; the *Jesuits* would have gotten an absolute Victory, if they could have ruined this Fortress of the *French* Church, and of our belief, they should be without fear of ever seeing either their Doctrine, or the Books of their Society condemned, or controlled. It

It is not then succour, or aid, which the *Jesuits* seem to offer the University, but (to speak properly) they seek her overthrow; and with what face dare they maintain, that our Doctors are defective and faulty? *Garnaches, du Val le Clerk Nambert Hennequin* do instruct so faithfully and plainly, that by learned Lectures the School of the *Sorbonne* hath her Exercises continually replenished with five hundred daily Auditors. For instruction in humane learning there are as sufficient, as ever there were. *Marsille, Morel, Bourbon, Gran-ger, Hardwiliers*, and others, the least of whom hath more knowledg, and understanding in the Tongues than all the best Regents of the *Jesuits*. Also this is not the utmost of that which they strive for, they have long since given out, that nothing is well done, which proceedeth not from them, nothing is perfect but their Life, their Discipline, and their Rule: they want no seed of divisions to cast amongst us, and do lay upon us manifest aspersions, as they began in the year 1575. in calumniating the faith of the University touching the immaculate conception of the holy Virgin, bearing the holy Father in hand, that the only hinderance and lett which kept the Council of *Trent* from being received in *France*, was in that the Doctrine of the Divines of *Paris*, maintained the constitution of the Council of *Basil*. And their ordinary practices in places where they are established, may make us judge sufficiently of their intention, in that they receive no doctrine, nor instruction, but from those of their own Society. Master *George Englismnis* would have read Philosophy at *Rouen*, Master *Matthew Gellismius* at *Doway* would have professed the same likewise to the *English* Seminary, but were both hindered by them: in the Town of *Avignon*, there being in the Covent of the *Fryars Minimes* an excellent Divine which read Lecture to the religious men of his Order, many moved by his learning did frequent his Lectures, but they propounded and prosecuted the matter so earnestly, that none else, besides the religious men of their own House could be admitted. And not long since Master *Claude Berthin* a very excellent Scholar, and Bachelor in Divinity being desirous to preach at *La Fleche*, could not be permitted by reason of their opposition. At this day in all *Germany* besides the Colledg of *Collen*, there is no Reader, nor School,

School, but either of *Jesuits*, or Protestants; the image of those pernicious extremities, to which they would bring us; and already in *France* we see Universities utterly overthrown, Colledges of ancient foundation quite rooted out by their means agreeable unto the presage, which *Monsieur de Pontac*, Bishop of *Bazas* made of them above forty years ago, do not they (although it be mistrusted and suspected to be false) make use of the Bull, which they say they have obtained from Pope *Sixtus* the V. by the which contrary to the Laws, and foundation of the University of *Pontamousson* confirmed by Pope *Gregory* the XIII. his immediate Predecessor, the dignity of the Rectorship is attributed unto the *Jesuits* quite excluding all others, and there do they exercise by this means a perpetual Dictatorship. They have not spared the ancient Houles of Religion, for to accommodate themselves, as at *Bourges*, they would have taken up the House of the *Carmelites*, that of the *Jacobins* at *Orleans*, in *Moldavia* and *Walachia*, they have driven out the religious men, and appropriated unto themselves their possessions; at *Lucerna*, they have driven out the *Chartreux*; in *Bobemia*, they had done the like to other *Chartreux*, and had taken up their ancient Monastery, if *Don Quincana* a Spaniard of that Order had not prevented them, who hindred their purpose: neither do they endeavour to establish themselves in any place in the World, but by the ruin of others.

They alledg, that they teach for nothing, and that it is a great ease to Fathers which are of small ability. Can it be possible, that we should be yet seduced with so ill and false an opinion, that having had so evident knowledg, and so clear proof before our Eyes, this imagination can corrupt the truth? The *Jesuits* have no Colledges, which are not founded with the substance of those whom they so teach for nothing, and those of great revenue. It is strange, that being re-established but six years ago, they should possess more wealth in *France*, than in any other part of Christendom. So do we cherish our own hurt, recompensing more liberally the harm which they do us, than our Enemies do the Service, which they receive from them. To one of their Colledges alone they have belonging two thousand pounds a year rent, and a hundred thousand Crowns bestowed in building, they

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have

Frances fiefs are lands which none but Gentlemen may enjoy, and whosoever purchaseth them is made Noble (as they term it) and therefore the King hath a Fine for aliening them, and no man, who is ignoble, may purchase them without his leave.

have united Abbeyes, Priories, and Benefices, and with one blow have disappointed, and frustrated the Founders, Patrons and religious men, they got at one time alone fourteen thousand Crowns, upon the last sale of the Frank-fees, and Lands, which newly came to the Crown, whereupon there was an

Edict made to inhibit them (we may see whether we are to thank their modesty) or else they had gone further. Whether are these the religious men of rare Piety, who prayed the great Emperor *Justinian*, to imploy the liberality which he offered them, to the maintenance of the poor, and easing of his people? or those dainty Courtiers, which *Ammianus Marcellinus* describeth: who, that it might not be objected unto them, that they had served for nought, or because they would not be measured by the rule of others. *Stipendia sua manu non recipiebant, sed expansa chlamyde.*

Of three-score and three Colledges, which are in the University, there is not one, except the Colledg of the *Grassins*, which hath any foundation, or wages, for the Regents: the foundation of the Colledge of *Navarre* hath for their wages in all but four pounds a year at the most, there is not the least servant of the *Jesuits*, which hath not a better remembrance. Learning is not entertained without the sweetness of some recompence, our Ancestors would leave this to mens discretion, according to their means, and as the time required, notwithstanding they appointed some reward for to stir up Emulation, the honest spur of Virtue, without any constraint at all; there was never poor Scholar, whose excuse hath not been, and is received. And now must the imagination forsooth, that they will ease us of some small expences, hinder us from discerning the shadow from the substance, make us reject, and condemn the true Sciences, which the University doth preserve by her own proper merit, (as *Plato* said of the *Mathematicians*) and expel divine, and noble minds, these Wits of fine Gold, for to establish those of Iron and Lead, and to make them succeed in their rooms. Let the University be gratified, but with the third of an hundred

dred thousand Crowns a year rent, which the *Jesuits* possess, all shall be done there freely and we shall see Learning flourish more than ever it did, or rather let the foundation of the Colledges be reduced unto that which is necessary, and husbanded according to the course of the time, there will be sufficient; and if we will take never so little pains, it were as easie to establish the good as to know the evil, if we are not so unfortunate, as that we will disdain our own, for to entertain strangers.

We read in the 22. Chapter of *Deuteronomy*, that God did expressly forbid, that a Vineyard should be planted of divers kinds of Plants, to mix Woollen, and Linnen together, to sow a Field with divers seeds: The novelty of the Institution of the *Jesuits* Society, their Doctrine different from that of the Church, and from the Theology of our School, the which never swerved, nor went out of the ecliptick line of Truth, yea diameterwise and directly opposite, and contrary to the Authority of free Monarchies hath been the cause, that our Ancestors have earnestly withstood the receiving of the *Jesuits*, and that the School of *Sorbonne* then furnished with the greatest and most famous Doctors of Christendom, the greatest part whereof were assistant at the Council of *Trent*, made that famous Decree of the year 1554. which containeth a Prophesie of the miseries which were felt sithence, and endured presages, God for our chastisement hath ratified; so that the inevitable necessity, in which the enterprises, and imprudent passions of the *Jesuits* do ingage us, the extreme peril which they have brought our Country unto, cannot but untie our Tongue, although we should have been mute and Tonguetied, all our lives, for to perform the same duty again at this present, guided by the light of those, to whom we would take it for a special grace to be resembled, either for sufficiency, or honesty, not being able to fail upon this occasion to discharge our consciences for the honour and preservation of the publick weal, and for the advancement of Truth, unless we will be thought more zealous to our own ruin, than affectionate to our safety.

Wherein, as our intention is, to take the same Decree of our School, for the rule and measure of this demonstration, which the *Jesuits* could never procure to be censured at *Rome*,

where our devotion is known, and where it is not yet out of memory, what opposition was made there, as well as here at the establishment of the *Jesuits*, which had prevailed, had it not been in regard of their fourth Vow; so we will begin with the same protestation which the Divines of *Paris* then made, in which we desire to live, and die, and for the good of the Catholick Church, and of the holy Sea, would confirm it with our blood; that we have no desire to enterprize any thing either in thought, word, or deed, against the Authority of our holy Fathers the Popes. But contrariwise all of us in general, and each of us in particular, like obedient Children, do acknowledg the holy Father to be the Vicar of our Lord Jesus Christ, the universal Pastor of the Church, to whom God hath given fulness of Power therein, his Decrees, and Constitutions are to be obeyed, and revered, kept, and observed; and as the University and School of *Paris* had never other belief, so now doth she openly pronounce it with her heart, and with all true affection.

Our University together with all Christian people hath reason to take offence, and scandal at the usurpation which the *Jesuits* have made upon the holy Name of Jesus, in attributing particularly unto themselves this special, and incommunicable Name, which cannot be given for a mark and distinction amongst Christians, but is a name of Effect, and of Office, which appertaineth unto none, but to the Saviour of the World; nevertheless, as if the *Jesuits* in a kind of Analogy or proportion, could do something in the Church like unto that, they would make men believe, that their Society is essentially necessary for the Catholick Religion, that without them it cannot subsist; they say that they were chosen by the divine Providence, for a Rule, and Reformation in these latter times: *Ad silentium tumidis magisteriis imponendum, defectus aliorum corrigendos & supplendos: To suppress and put to silence the haughty Doctors, and to supply and correct the defects of other men:* As *Ozorius* hath written in his second Sermon upon the death of Father *Ignatius*, applying unto their Society, the Dreams and vain fancies of the Abbot *Joachim* condemned by the Church. Whereupon it follows, that they submit all that which concerneth the honour of God, or the good of the Catholick Religion, to the particular

cular interest of their Society, and repute all those for Hereticks, which do not follow their devilish Opinions, and concur with them in their subtilties, and cunning practices.

This is the reason that Ribadenera writeth, that Ignatius Loyola framed his Religion, by reason that all the rest were defective: whence it proceedeth, that by the Bulls of Pope Pius the V. and VI. they have gotten by way of prevention, all the Graces, Indulgences, Faculties, and Priviledges, which can be found ever to have been granted to any, *Antebac concessa & concedenda*: A testimony that their ambition is not yet at the point where they will stay. In their institution they have wholly derogated from the discipline of the Church, and from all the ancient Canonical Constitutions, it may be truly said, as the Decree of the Sorbonne hath already pronounced, that they have built, and raised themselves upon the ruin, and decay of Monastical discipline. All the religious men, which since the time of our Saviour Christ, have chosen a kind of life, special, and different from that which is ordinary and common to all Christians, have made immutable Vows, taken Marks, whereby to be discerned stedfast, immoveable, and perpetual Rules. The Law of God doth command, that that which is dedicated and consecrated unto God by the sanctification of a solemn Vow, should remain for ever assured and settled in that Estate, which is the highest degree of perfection that can be imagined: whence it cometh to pass, that in things inanimate, and without life, we cannot make that which is sanctified, persevering in his integrity, to be unhallowed, and lose the force of his consecration. Far greater reason then is it that a man vowed, dedicated, and consecrated unto God, should not lose this essential quality, and inseparable from the Subject. Saint Thomas setting down the difference between a simple Vow, and a solemn Vow, as that of entering into Religion is, teacheth us, that the solemnity of a Vow consisteth in the consecration of him which is vowed, *Quando per certam regulam professionem relicto seculo & abdicata propria voluntate perfectionis statum assumit*: When by taking upon him the profession of a certain Rule or Order, forsaking the World, and renouncing his own will and affections, he doth assume the estate of perfection, which all the Divines hold cannot be abandoned, nor forsaken without Apostacie.

poſſaſie. The *Jefuits* at the entering into their Order, do make a ſolemn Vow between the hands of their Superiour, and a ſolemn profeſſion, to live according to the rules of their Society, the which are of Obedience, Poverty, and Chaſtity; notwithstanding, by permitting, (as they do) thoſe of their Order to change their form and manner of life to poſſeſs Goods and Riches, to ſucceed their Anceſtors as Heirs, and at a need to marry, as many of them have done, they do pervert the effect of this infinite Obligation, and of a moſt ſolemn Vow they make a ſimple one, and give leave unto him, which hath promiſed to obſerve their Rule, and by conſequence that which depends thereupon, to violate the ſame, which is ſo ſtrange, that *Navarrus* in his *Commentaries De Regularibus Tom. 1.* ſaith, *Hoc eſt noviſſimum admirabile, conſeſſum præſatæ ſocietati:* This is an admirable Novelty, granted unto the aforenamed Society. If it had been any where elſe but at *Rome*, he would not have ſtuck to have ſaid that this was repugnant to the divine and Canon Law. And although that there be nothing more natural in all Obligations, and Bonds, yea the chiefest, and moſt precise of all, than to be reciprocal and mutual, that as the people are bound to yield fidelity, and obedience unto their Prince, ſo is he bound likewiſe to give protection unto his Subjects. God himſelf would not be exempted, when he ſaith, *Aſſemble me the people of the Earth, that they may judg between my people, and me, what thing I ought to have done for them and have not done it:* And more apparently in the Goſpel, which is full of ſweetneſs and mildneſs: whence it proceedeth, that there is no Religion in the World, receiving the Vow, and ſubmiſſion of a religious man, which doth not bind it ſelf to keep and maintain him, in his greateſt extremities, and infirmities; they on the contrary, as if they were bound to nothing at all, do expel, and may turn out at their pleaſure, yea, though they have been thirty years of their Society, thoſe which are weak and ſickly; whom they either cannot or will not make uſe of any longer.

Another thing quite contrary to Eccleſiaſtical diſcipline is this: By the Bulls of *Paul* the third of the year 1543. and of *Julius* the third, in the year 1550. they are permitted to change all their Rules, and Conſtitutions, as often as it ſhall pleaſe
their

their General, and he shall think it to be expedient, for the good of his company, these are the very words: *Et tam hæcenus factas quam in posterum faciendas constitutiones, ipsas juxta locorum ac rerum qualitatem mutare, alterare, seu in totum cassare & alias de novo condere possint & valeant*: And that they have full power and authority according as the condition of the places, and the estate of the affairs do require, to change, alter, or utterly to abolish all constitutions, either heretofore made, or hereafter to be made, and to make new in their stead. So that as they say themselves, they are neither regular, nor secular, nor are bound to any Rule, having no other excuse for this dissolution, but the design of the absolute Power, which they continually point at, and that the temporal Power, may give place to the spiritual, for the greater glory of God, as it is said in the ninth part of their Constitutions, the third Chapter and ninth Article, *Poteris in omnibus ad majorem Dei gloriam, ut senseris, procedere*: He may proceed in all things as he shall see cause, so it be to the greater glory of God. The end of their fourth Vow is the most exact obedience to the Pope, concerning their Missions, which they will make us believe is only in regard of Infidels; but on the contrary they themselves have written, that this Obedience ought to be measured, and referred unto the motion and will of him, to whom it is promised: So that at the instant that the Pope shall purpose, that the Bull in *cana Domini*, should bind the *Frenchmen*, and that he would levy that which they call, and term, Sufferance, the *Jesuits* are obliged by their Vow to execute it, according to his meaning, without any other temper or moderation, but the will of their General, on whom the Estate and the Life of all our Kings by this means shall depend, an effect of their blind obedience for the perfection whereof they add, *Imperfecta est ea obedientia, in qua, præter executionem, non est hæc ejusdem voluntatis & sententiæ, inter eum qui jubet & eum qui obedit, consensio*: That obedience is imperfect, wherein, besides the execution there is not the self-same consent both of will and opinion in him that commandeth, and the other who obeyeth, having no other guide, but the meaning, and will of their General which they ought to execute from point to point, and say that they are bound to effect it without any knowledge, or discretion, after the manner perchance, as we read in *Victor*, in the third book of the persecution of the *Van-*
dals,

Uah, that *Humeric* King of the *Vandals*, being set on by the persuasion of the *Arians*, would that all *Catholicks* should swear to that which was contained in a Paper, which was sealed up, even as the *Provincials* of the *Jesuits*, oftentimes in their *Assemblies*, do cause the important commands of their General to be executed.

And that which is wondrous strange, to the end that they may make the power of their company Absolute, and the power of their General more ample than that of the Pope, in that which concerneth their Vows and Missions, is this, that by the permission of their General they may cause that to be performed by others, which is enjoined them by the Pope, and it may be revoked by their General, yea without the knowledg, and consent of the Pope, in the ninth part of their Constitutions, Chap. 3. Art. 1. And that which tendeth rather to lay the foundation of a particular greatness, than to the good of the Universal Church, they have obtained Bulls, wherein all men are forbidden, without excepting any, no not my Lords, the Cardinals to take upon them any knowledg in the secrets of their Rule, or to sound them, although it were to no other purpose, but to know the truth thereof, as if that from henceforth the discourse, and judgment of men were bound to become slaves to their understanding and direction alone: by the Bull of Gregory the 13. decreed in the year 1584. *Ne quis cujuscunq; status, gradus & præeminentiae existat, dictæ societatis institutum, constitutiones, vel etiam præsentis, aut quemvis earum, aut supradictorum omnium articulorum, vel aliud quid supradicta concernes, quovis disputandi, vel etiam veritatis indagandæ quasito colore directè, vel indirectè impugnare, vel eis contradicere audeat: That no man of what estate, degree or prebeminence whatsoever, be so bold, as upon any feigned colour, either of disputation, or of searching out the truth, directly or indirectly to impugn, or contradict the Ordinances and Constitutions of the said Society, or these presents, or any Article of them, or of all the aforesaid premisses, or any other thing which may concern the said premisses.* And, that which surpasseth all belief, it attributeth unto their General's only power to explain and interpret it as he shall think good: which was invented in favour of them, then when Father *Claude Matthew* shewed at Rome the memories and remembrances for the hastning and advancing of our miseries and troubles: and they have proceeded so cunningly, that

that of 37 Bulls which they have obtained, they never shewed any but those which least seemed to favour them, because they would not discover the great recompences which they receive for endeavouring to bring the Papal dignity to this height, that there should be nothing either in the Spirituality or temporality, which should not become subordinate unto it, excepting only their General: for the better effecting whereof, their Bulls contain in them absolution from all Excommunications which they might incur *à jure, vel ab homine*, to the end that no respect of duty, or of any Obligation whatsoever, might retain and withhold them in setting forward this business. And as the *Jesuits* in excuse of themselves alledg that they were not the first Authors of this absolute Power, *Otho Frisingensis* having observed, that it began under *Gregory* the VII. upon occasion of the investitures, and was continued under *Gregory* the IX. so are we to admire the sage Providence of the Almighty, who preserved in the School of *Sorbonne*, founded about the same time, the treasure of the truth, contrary unto that which the *Jesuits* propose unto us, as the first and chief Article of our Faith.

The School of *Paris* hath always taught, that the primacy of *St. Peter* and his Successors, Popes of *Rome*, is by the Law Divine, in honour and reverence whereof the Church, Antiquity, and the Christian Princes have granted and attributed unto the holy See many great privileges and prerogatives which are by the Law humane: that Jesus Christ immediately after him, and proportionably sending forth his Disciples and Apostles gave unto them all equally and individually the power of the Keys, and that this Mission is a real conferring of power, and jurisdiction, even as all the members of a natural body, although they are unequal in dignity, do proceed immediately from nature; by reason whereof the Estate of the Church is Monarchical, tempered with an Aristocratical government of Bishops and Priests, as it were a Senate: the most free and perfect Estate, that can be imagined. Whence it ariseth, that the certain, and infallible Authority for the resolution of points of Religion, doth reside in the whole Church, and not in the Head alone, that by reason hereof, Councils are necessary for the government thereof, the conclusion of whose Decrees, and Canons, by reason of the plurality of Voices, the Pope himself is bound to observe, without being able to dispense therewithal, but in case, where the

Church being assembled in Council, would have given Dispensation, namely, where it concerneth the good of the Universal Church, and not of particulars, which is the solid foundation, whereon the liberties of our Church of *France* are grounded.

Hence it ariseth likewise, that the Decrees, Bulls, Censures, and Excommunications of the Popes, yea the Bull in *cana Domini*, and the Council of *Trent*, as far as they concern the civil Government, do no way bind, nor may be executed before they have been first approved, received, and published by the Council, and Aristocratical order of the Ordinaries of the places, which ought to put them in execution, and cause them to be observed; that the sacred Elections which succeeded the Mission and Vocation immediately made by our Saviour Christ, do appertain unto the Church both by the Law of God and Nature, as it appeareth in the 1. and 6th Chapter of the Acts of the Apostles, by the Councils of *Nice* and *Basil*, and by the Ordinances of our King *S. Lewis*, and *Charles the VII.* That the Pope is the dispensator and Steward, and not Lord of Benefices, that he cannot trouble the Ordinaries in their functions, nor deprive them of their Benefices, without lawful cause, and without the counsel of the Church, according unto that which *St. Gregory* hath written, and is inserted in the body of the Canon Law, *can. ecc. dist. 99.* and *St. Bernard*, lib. 2. *de consideratione*, cap. 4. and *Gerson* in his book of the Ecclesiastical Power confid. 12. and in the Treatise which he hath made concerning the Estates of the Church.

Contrariwise the *Jesuits* teach, that it sufficeth not to believe that the Primacy of *St. Peter* is by the Law of God, but that for a more accomplished government of the Church, we must acknowledge a Monarchical, Universal, Absolute, and Infallible Power over all Christians, yea in that which concerneth the Temporality, for to give them Laws and directions, yea in Civil matters no otherwise than doth the reasonable Soul rule the body, and affections of man; this is the doctrine of Cardinal *Bellarmin* in his Book *De Rom. Pontifice*; of *Salmeron* in his fourth Tome; and the third part, the fourth Treatise, explaining that place of *St. Matthew*, *Dabo tibi claves regni calorum*; I will give thee the Keys of the Kingdom of Heaven. Of his Commentaries upon the 13th Chapter of the *Romans*, and in the fourth Disputation: of *Ludovicus Molina* the 2d. Treatise *de justitia & jure*, the 29th Disputation: of *Azorius* in the second part of his

his Moral Institutions the 4th Book and 19th Chapter; and of his 21. Book the third and fifth Chapter; of *Gregorius de Valentia* in his Commentaries, of *Magallianus* in the beginning of his Commentaries of the Ecclesiastical Hierarchy, to which Absolute Power their principal and most secret Vow, the first foundation, and motion of their institution and Order, being tied, we have small reason to doubt, but that this is the common and certain received Doctrine of all their Society.

They add moreover, that Jesus Christ hath given the Keys with all Ecclesiastical Power to Saint *Peter* alone, and to his Successors, for to distribute the same amongst the Apostles, Bishops, and Priests, according as they shall think it fit: whence it followeth of necessity, that the institution of Bishops, and Curats is not by the Law divine, and that the Church is a pure Sovereignty, which ought to depend on the will of the Pope alone, whereupon the *Jesuits* Found their great Power, to the prejudice of Bishops, Curats, and Prelates, taking upon them more Authority over the flocks of other men than the Pastors themselves. And indeed by the Bulls of *Gregory* the XIII. of the year 76. and 84. besides that they are exempted from the jurisdiction of all Ordinaries as well secular as regular, all command is attributed unto them, and they are constituted to be as it were Superintendents in the Church, whence it ariseth, that they usurp upon the charges of all Ecclesiastical Persons, be it either in administering the Sacraments, or in any other function whatsoever, and at this day the Penitentiary of my Lord the Bishop of *Paris*, although it be furnished with three most sufficient Doctors in Divinity, and renowned for their integrity, yet is it in a manner forsaken and abandoned in respect of the Oratory of the *Jesuits*, and the Catholick Church of *England* being destitute of Bishops by their Monopoly, is deprived of the holy Sacrament of Confirmation. Whence it is easie to be known, whether those of the *Sorbonne* of *Paris*, who have always maintained the Hierarchical Order, and the dignity of Bishops, have from the year 1554. rightly conjectured of their design, which is to withdraw from the Ordinaries the obedience and subjection due unto them, if the *Jesuits* may be sent forth as Bishops and Curates, and by this fulness of Power, have more authority than the lawful Pastors, the Bishops should be but as Vicars deputed at their pleasure.

Saint Paul saith, that the power was given him not to destroy but to edifie, and made scruple to preach the Gospel where Christ had been already preached, *ne super alienum fundamentum edificaret*, Rom. 15. And Rupertus interpreting the words of St. John, Chap. 4. *Ut cognovit Christus, &c.* saith, that the great Master of Humility hath taught all the Doctors of the Church and of the household of Faith, not to intermeddle with, nor pester the charges and cures one of another, although that he were the Sun and the Light it self, yet he would not manifest himself nor shine there, where Saint John had first begun to shew his borrowed light: can it be imagined, that it is possible to substitute one in the place of the Father of the Family with the same power and authority, as he hath, to whom nature hath appointed it; or, as Gerson saith, that the ordinary Pastors which are accountable and answerable before God for their flock, should not have the guiding and government thereof; to conclude, that a Stranger should have more privacy with the Wife, than the lawful Spouse? This is against the advise of Saint Gregory, *Non ego honorem esse puto* (saith he,) *in quo fratres honorem suum perdere cognosco, meus namque honor est honor universalis Ecclesie, meus honor fratrum meorum solidus vigor, tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur*: I do not think any honour to be done unto me in that whereby I know that my brethren lose their honour, for my honour is the honour of the universal Church, my honour is the solid vigour and courage of my Brethren, then am I truly honoured, when every one in particular hath not his due honour and respect denied him. And St. Bernard saith, *Honorum ac dignitatum gradus, & ordines quibusque suos servare, positi estis non invidere*; You are appointed to preserve and maintain the Degrees and Orders of every one in his particular place and dignity, and not to envy them.

Moreover, the Jesuits do teach, propose, and maintain, that the Pope only is infallible, the celebration of Councils is but for decency only, *ut facilius canones recipiantur*: That the Canons may be more willingly received: That the Synodall resolutions do depend, not only of the will of the Pope, but that he may dispense with them, change and abrogate them when he thinketh good, that the sacred Elections are neither from the Law of God or Nature, and appertain only to the Pope; Cardinal

dinal *Bellarmino* in the first Book *De Clericis*, Chap. 8. and that he may dispose of Benefices, yea to the prejudice of the Patrons, and of those upon whom they are conferred, *etiam sine causa*, yea without any cause, the proper terms of *Emmanuel Sa in verbo Papa*. That the Bulls, Constitutions, Censures and Excommunications, yea the Bull *in reana Domini*, and the Council of *Trent*, in that which concerneth the Civil Policy do oblige the *Frenchmen* in conscience, although the *French Church* never gave consent thereunto, nor did ever receive them. *Azorius* in the fifth Book, the third Chap. of his Moral Institutions. If that the Councils do depend entirely of the Authority and approbation of the Pope, as they maintain, and the Author of the Catholick Institution persuadeth, when as in reckoning up those which are legitimate, he omitteth those of *Constance* and of *Basil*, which can be upon no other ground, but for want of being approved and allowed, by the Popes, as *Mariana* his Colleague hath written, it followeth, (and see the mischief they run headlong into,) that all the liberties of the *French Church* founded upon the Authority of the Councils are schismatical, since there is an higher ascendent than that of the Councils, that the appellations which are interposed upon this foundation, are gross abuses and are abominable: it followeth moreover that the sacred Elections, have not their beginning from the Law of God, that the Primitive Church, and the Church of *France*, have been in an error until the concordate between King *Francis* the I. and *Leo* the. V. that you (my Lords) do usurp upon the greatest part of the jurisdiction which you have, and the justice which you sincerely exercise, which the Council of *Trent* attributeth to Ecclesiastical Persons.

As the Doctrine of the *Jesuits* perverteth the Hierarchical Order of the Church, so doth it annihilate the Authority of Princes and of politick Laws, and drowneth it in the spiritual Power, and is herein as opposite and contrary to that which our Theology doth believe as white is unto black, nor the sensual appetite to reason, and if that calamities past have not wholly bereft us of our memory; we may think it to be at this time the miraculous hand of God, which, when we least thought upon it, seemed to lay open this occasion, not only to make us see, but also feel and touch the cause of our sorrows.

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The Univerſity of *Paris* teacheth, that the ſpiritual Power is no leſs ſeparated from the temporal, than Heaven is from Earth. The reign of the Son of God and of his Vicar our holy Father is not of this World: the Church ought not to uſe, (beſide the Eccleſiaſtical Censure, and that for lawful cauſes and in ſuch form and manner as is preſcribed,) any other means, but perſuaſion, and not constraint: her proceedings, which ought to draw us to eternal beatitude, are ſimply adviſe and direction, and not force, and rigor, that it can in no ſort appertain unto Eccleſiaſtical men to meddle in ſecular affairs, all their intermeddling ought to be tied unto the ſoul and conſcience, and their juriſdiction unto thoſe actions, which follow and depend on the adminiſtration of the Sacraments.

That by the Law of God and Nature, Kings holding amongſt men the higheſt place next and immediately under God, have all politick and civil Power, and that they alone have power over all that which concerneth the temporality, and amongſt all Princes of the Earth our thrice Chriſtian Kings, to whom it ſeemeth, that God hath communicated the moſt lively marks and representation of his Image, who do not avow, nor acknowledge that they hold of any one but God alone, their Scepter, and their Crown, which he hath had in his ſpecial protection well nigh from the time that the Crown of the Saviour of the World hath been adored. The King of *France*, I ſay, who by the testimony of the *Greek* and *Latine* Hiſtoriographers, and ſince their time by the *Italian* writers and Doctors is amongſt other Kings as the glorious Star of the day in the miſt of a cloud coming from the South bearing the Crown of Glory and Liberty.

Contrary unto this, the *Jefuits* do ſubmit unto the abſolute and infallible Monarchy, which they ſeek to eſtabliſh, the temporality of all Kings and Princes, to the end that the ſpiritual Power may reform, rule and correct them when they abuſe their Authority, that is to ſay, when they do not as the Pope would have them, and behold their Sophiſtry, indeed ſay they, the ſpiritual Power ought not to meddle directly in ſecular affairs, provided that they hinder not, or be no obſtacle to the end and deſign of the ſpiritual Power, or that they cannot ſerve, aid, or advance the ſame; for if it be ſo, and that there be any advantage to be gotten, *Spiritualis poteſtas poteſt & debet coercere temporalem omni ratione, & via, quæ ad id neceſſaria eſſe videtur*: The ſpiritual
power

power may and ought to correct the temporal by any way or means whatsoever shall seem necessary thereunto; the proper terms of Cardinal Bellarmine in the 5. Book, *de Rom. Pontif. cap. 6.* This is the Universal doctrine of all the *Jesuits* before cited, and others who have written, there being scarcely any one that hath omitted to handle this Subject, which is the principal scope and end of their instruction.

This is the evil Doctrine whose fallacious manner of arguing and contrary to all the Rules of Discourse and Disputation, hatched the troubles of the year 1584. in which time the Books of Cardinal Bellarmine were published, and preached in all corners of France: a doctrine of correction, which constrained King Henry the III. of happy memory, who had hazarded his life a thousand times for the zeal of the Catholick Religion, to use the remedy which he so many times found by experience to be mortal and deadly, forced him to revoke the Edict of peace under which his Kingdom and Estate of France did quietly live, for to cicatrize to his great grief so dangerous a Wound.

Let us not any more deceive our selves; the false opinions in Religion as they are diseases of the Soul, so ought they to be cured by spiritual Remedies, the substance of Souls which is incorporeal and invisible, cannot be constrained to receive or reject any thing by force, and therefore those, who think to establish Religion by force, as the *Jesuits*, do wholly forsake and abandon the Law and Will of God, who would not in the building of the material Temple of Jerusalem, the figure of his Church, any one stroke should be given with the Hammer, or any other Tool of Iron: or that the pretext of Religion should drive men into extremities so far different from all Religion, let us not attribute unto Civil War the like effect as unto the word of God, which alone hath power to confirm mens hearts in the Truth, and to divert them from the contrary: so hath there nothing else arisen from thence, but that the strong potion of this Circe of Civil War made us to forget our selves and all humanity.

And although that both by the Law of God and Nature, and by humane institution all Subjects owe faithful obedience to their Kings and natural Princes, without that any one of what quality soever, or by reason of any priviledge whatsoever can be freed or exempted. *Non solum propter iram, sed pro.* Rem. 13. 5.

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pter conscientiam: Not only for fear but for conscience, as saith the Apostle; this being prescribed both by the Scriptures, by the doctrine of the Fathers, and by the Canons of the Church: the very bond and cement of Peace between the two Powers, the influence of the perfect and accomplished harmony of all command and rule here on Earth, wherein the best and first Christians being instructed, have always made it their glory to serve their Kings cheerfully whatsoever they were, and to accomplish their commandments in all humble obedience even unto the death: yet notwithstanding all this upon the doctrine of this Absolute Authority of correcting the temporal Power, by the spiritual, are founded the Excommunications against Kings, interdictions of their Kingdoms, discharging of their people from the Oath of fidelity and obedience, in case that their natural and Liege Princes should undertake any thing in temporal matters, contrary unto the will of the Popes: A doctrine adjudged to be schismatical by our Church, the maintainers thereof condemned by the Magistrates, conformably unto that which the French Church resolved in the time of Lewis the Debonnaire, upon whom Gregory the IV. would needs make trial of Excommunication, the which resolution was sustained and upheld by Hincmarus Archbishop of Reims whose Writings are canonized, and confirmed in the time of Lewis the Gros against Pope Paschal; of King Philip Augustus against Celestine the III. of Philip the Fair against Boniface the VIII. and likewise by the Council of Tours in the time of Lewis the XII.

Notwithstanding the Jesuits have taken no other pretext but this to justify the usurpation of the Kingdom of Navarre, made by Ferdinand King of Spain upon John of Albret, for no other occasion, but because he assisted the King of France, against the will of Julius the II. whom Master John du Tillet Bishop of Meaux calleth *perfidiosus sceleratus, & vecors, perfidius, wicked and foolish*: instead that Mr. Gilbert Genebrard a Doctor brought up in the School of the Sorbonne in his Chronology hath written: *Ferdinandum Hispaniæ regem nullo meliore jure, quam quod sibi utile & commodum esset, regnum Navarræ expulso Joanne Albreto occupasse*: That Ferdinand King of Spain had no better right to possess himself of the Kingdom of Navarre by expelling John Albret, but that it was fit and commodious for him.

If the Frenchmen had persevered in this nourishment, they had never sucked this out-landish poison, which afterward was diffused into their Veins; we had not seen the Rebellion stirred up against our good King Henry the III. By this doctrine, confirmed by the book, whereof Bellarmin was the Author, intituled *Franciscus Romulus*, published in the year 88. by which (the minds of the Frenchmen being at that time, as they reported, sufficiently disposed and prepared) it was perswaded, that the taking of Arms against a Sovereign Prince, was lawful: we had not seen so many fellow-Citizens cruelly bent one to the ruin of the other, the heart of this poor Estate oppressed with so many calamities, the breast thereof so surcharged with anguish and endurances, and the skin so dried up, and withered upon the bones, that there was neither muscle nor sinew of this great Body which could discharge his function; and our Country of France a thousand times as it were at the last gasp.

But more than this, it had never entred into the thought of a Frenchman, if this doctrine had not been, that it was lawful to make any attempt upon the sacred persons of Kings, and permitted to kill them: for as they have taught, that Kings may be excommunicated, and deposed, if they failed to submit themselves unto the will of this absolute power, so they have also said, that it was meritorious to kill them, and by the one have proved the other; this is the course they take to prove it. Princes by being excommunicate condemned and deposed, of publick persons, become private and particular men, without having either authority, or subjects: and so from being King, they become Tyrants, Usurpers, and Perturbers of the common peace and repose. *Occupantem tyrannice potestatem quisque de populo potest occidere, si aliud non sit remedium, est enim publicus hostis: Emanuel Sa in verbo Tyrannus.* Any one of the common people whatsoever may kill him, who tyrannically usurpeth the Authority, if there be none other remedy, for he is a publick Enemy. The object of all the enterprises made by Parricides, upon which ground, both Cardinal Bellarmin in his Apologie against the King of England, pag. 299. and Joannes Mariana in his first book *de rege & regis institutione*, and the Jesuits likewise, Author of the Book intituled *Amphitheatrum honoris*, have all after one manner praised the abominable Paricide of our

poor Prince, and the Jesuits of *Boisledoux*, have both said and written, that this was the cause of their safety; with this very doctrine the rashness of *Barriere* was armed in the year 1593, strengthened by the counsel of *Varrade*, Rector of the Jesuits, against our invincible King *Henry* the IV. At which time, Father *Commolet* did egg him forward by his out-crys, desiring an *Ehud* of what quality soever he were, believing that *Barriere* could not fail of his enterprize, or, if he did, that he would stir up the mind of some other to attempt the like.

A great misfortune that *France* hath lost this advantage, which in ancient time was attributed unto her, that she nourished no monsters. But God stirred up his *Hercules*, to the end that he might subdue them, of whose hand, next after his bountie, he would we should receive this divine work, and the miracle of the rising again of this Estate.

In this time the Jesuits knew that there rested nothing which could any more be opposed against the victorious arms of our great King, that he was as certainly assured of the honour of conquering his Kingdom, as that it justly appertained unto him; they made shew, as if they would take a sweeter and more pleasing time; and for to uphold and preserve their society, published the resolution which they said their General had made at *Rome*, in the end of the year, 1593. by which they were expressly forbidden to intermeddle with any affairs; they protested to obey the same, and to renounce all factions, to honour and serve the King as Subjects, whose clemencie should more appear in pardoning them all, than in the remnant and surplus of those who had swerved and strayed from their duty; this is that which then they touched in their pleading, and by their defence put in Print; and it may be, was the only reason and consideration, that they were not at that time deprived of the Kings grace and pardon.

The wisdom of the Jesuits consisteth in gaining time upon such occasions, their design never dying, they attend the commodity that their seed may bring forth fruit in season. Four or five Months after, at the instant that the King set his Army, this Prince, the *Pourtrait* of Valour it self, in the midst of two hundred Gentlemen, in his house of the *Louvre*, is wounded by *Chastel*, a Scholar of the Jesuits, nourished in their Doctrine; and hurt in such sort, that without the manifest Providence

Providence of God, who loved us, at that time this Monarchy had been utterly subverted, and we miserable men had been deprived of the blessings which he afterwards obtained for us, by his incomparable Valour, his Justice, and Piety, no less admired at by all the World, than his Arm and his Sword were redoubted.

This miserable Monster, in the presence of you, my Lords, said he ought else, but that the King, although he were a Catholick, was yet out of the Church, that he yet stood Excommunicate, that he must be slain: is there any thing here to be seen differing from their Propositions? *Barriere* had said as much before, *Cingard* the Jesuite written it; and after a thousand Blasphemies uttered against his natural Prince, *Henry the III.* added this moreover against the last King. *If he cannot be deposed without War, let Arms be taken against him; if that cannot be done, let him be killed.*

True Enemies of quiet and repose; quite contrary unto the Disciples of our Saviour Jesus Christ, who used no other Arms but their Prayers, and Preached nothing but Love, Charity, and Concord. Your enterprises against our Kings and their Crowns, by your own confession, deserved a greater condemnation, than that which was pronounced against you by the Decrees: what Tongue can sufficiently praise the power and effects of the Justice of this great Parliament, which in the midst of the greatest Tempests, hath always measured her Actions by the compass of the Good, and Honour of this Estate? Notwithstanding all oppositions, your Glory shall remain immortal.

Plato in his *Politicke* holdeth an Opinion which hath been followed by many others, that there are Ages, in the which God in Person sitteth at the Stern of this Universe, doth guide and turn it according to his good pleasure; but that again there are other times, in which God neglecteth this Government; and that then the World, destitute of the Conduct of his Creator, taketh a motion contrary unto that which God gave it; so that the East cometh to be the West, and the North taketh the place of the South; and that when this universal conversion doth happen, the Generations, Fashions, and Manners of Men, are either extinct or changed. As Christians we are brought up in a better

School, and fully resolv'd that the Providence of God, never abandoneth the guiding and conduct of the World, and doth not in any Age permit the Intelligences, or Angels, which move the Celestial Spheres, to depart from the motion and measure which hath been once prescribed them; notwithstanding when Calamities reign in the World, it seemeth that God sleepeth, and that he will meddle no more with ought; the Rebellion of the People, accompanied with all kind of Vices, with forgetfulness towards God; and all sorts of Miseries and Calamities during the Civil War, had taken so deep Root, and so strange and marvellous a Growth.

On the contrary, with the acknowledgment of our King, our Sovereign, and lawfull Prince; with the concord of us who are fellow-Citizens, and his Subjects; as God more properly made us, to see his Presence and his Government, so likewise he made us feel his Bounty: Never was there more affection in each one to perform his Duty, more devotion toward his Prince; more grace in particular, more hope of future times: it seem'd that the Souls of all Frenchmen loosed out of Prison, enjoy'd such a liberty, as never could be expected or hoped for.

There had been more spent in seeking to dispoil our King of his rightful Inheritance, than ever was in making War against the Turk; nevertheless, all the injuries which he had received from the time of *Sixtus* the V. and his Successors until *Clement* the VIII. could not withhold him from discharging the Duty of a thrice Christian King, from sacrificing all his Passions and just Apprehension of the wrongs he had received to the glory of God, and the good of his People. Thus our King, whilst he lived, exalted above the most renowned Emperours, richer than ever Prince was in the love of his People, had the good will of all his Subjects equally, and as he was all our hope, so was he the terrour of all our Enemies.

And that which made the blessing of God entire, was, that never were there so good courtes taken, and greater success in the Conversion of those which were out of the Church: In private there were such mild Communications, such meetings, and endeavours for the honour of God, and of the Catholick Church, and so visible an Operation of the
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holy Spirit; that those, who were not yet touched, were more astonished than grieved, or displeased thereat. What was the success of the Conference at *Fountain-bleau*, where the King himself was Moderator, and did give light unto others by his Example, as the light in the midst of the Temple; where that learned Prelate, that most Illustrious Cardinal, that Mind enriched with immortal Graces; by his Christian Temper, did more profit the Catholick Religion, than ten thousand Jesuits could ever do by their Preaching of Fire and Sword? O what Victories were there in publick of the greatest Wits; from whom, the holy See, and all Christendom, hath received most notable Services, what in private and particular, of those who wanted rather Oppor-tunitie than Will.

The perfection of a Man consisteth in the contemplation of the Truth; there is nothing which so much tempereth the inconsiderate Zeal of those who are in an error, as to shew them, that no other force shall be used upon their Consciences, but that of the Truth; and as the King did earnestly endeavour it, having established the Catholick Religion, and made the Mass to be Celebrated in more than three hundred Towns of his Kingdom, where it had not been said in five and thirty or forty years before; so did he promise the accomplishment of this holy Work, in the Conversion of the greatest of his Estate, and of his Neighbour Princes, who suffered themselves to be perswaded, both by the force of Reason, and by the miracle of his Example.

The holy Scripture teacheth us, that too curious and nice dividing, causeth Schism; the Church hath felt the discomfort thereof; too much uniting is the other extremity which threatneth the like inconvenience: All the body is not the eye, saith the Apostle, for then what should become of the hearing? and the body is not one member, but many: God having composed the body of such a temperature, that he would have the members to have care perpetually one of another: that which delayeth the conversion of an infinite company of men separated from the Church, although they are satisfied in all other points of the *Catholick Faith*, is this absolute Power and Authority which they cannot brook, this is that which augmenteth their distrust and suspicions, and
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putteth off the reconciliation of many; this is the mean whereby the *Jesuits* have overthrowne the estate of *Hungary*, made the *Turk* Master of the better part thereof, and that the rest is held but at his pleasure, this hath troubled *Transilvania*, bred disorder and confusion in *Polonia* and *Sueden*, without that any part of the world can be free from this trouble.

These are the profitable services, which the *Jesuits* do unto the Church, who for the establishing of this Power, and for their particular Ambition, do make as small Conscience to hurt the best *Catholicks*, as those whom they hold to be separated from the Church, that they may verifie a part of the decree of the *Sorbonne*, *Multas in populo querelas, multas lites, emulationes, dissidia, contentiones, variaeque schismata inducit*: That it bringeth in many quarrels among the People, much strife, emulation, discord and contention, and divers schisms: not to repeat the Example of our last Troubles, when they would from the beginning abridge King *Henry the Third*, a Prince most *Catholicke*, of his Servants, yea so far forth as to deny them the Holy Communion. The School of *Paris* hath felt their Calumnies, he Cardinal *Bellarmin* having written in the Fourth Book de Rom. Pont. Chap. 1. & 2. That the Opinion of the School of *Paris* which doth not avow the absolute and infallible Power, erat erronea & heresi proxima. Nay rather is it not Heresie to doubt of the Faith of the School of *Paris*? It is true, that for proof of his proposition he alledged a passage of *Deuteronomy*, Chap. 17. which (I very much grieve that this occasion enforceth to speak it) he hath corrupted, for whereas it is in all the Editions of the Bibles, yea, in that which was received and imprinted by the commandment of Pope *Sixtus* the V. according to the Text of the Tongues, *Veniesque ad Sacerdotes Levitici generis & ad iudicem qui fuerit illo tempore, queresque ab eis, qui indicabunt tibi iudicii veritatem.* And thou shalt come unto the Priests of the Levites, and to the Judge that shall be in those days: and shalt enquire of them, and they shall shew thee the truth of the Judgment. He hath written ad Sacerdotem, against the expresse prohibition of the Holy Spirit, which forbiddeth us to change or diminish any thing from the Book of Life. The self same happened unto the Author of the *Catholicke Institution*, Book 2. Chap. 8. upon the like subject, where citing the place of *S. Luke*, Chap. 22. *Ego autem*

rogavi pro te Petre ut non deficiat fides tua, & tu aliquando converteris confirma fratres tuos. But I have prayed for thee Peter, that thy Faith fail not, and when thou art converted, strengthen thy brethren: he transposeth this word *aliquando* from one period unto another, and writeth: *Ego rogavi pro te Petre, ut non aliquando deficiat fides tua,* abusing this word *aliquando* for *nuquam*. But they do not this wrong to the School of *Paris* alone, there is no Ecclesiastical Order nor Religion which they have not gone about publicly to disgrace: Who knoweth not what their Ambition hath cost the Catholick Church of *England*, which they had well nigh undone in stead of aiding it? After the decease of Cardinal *Alan* the conducting of the *English* Seminaries was committed unto the Jesuits, presently they meditated how they might take from the Priests and Ecclesiastical men of the Country, whose Devotion and Affection had been proved, the rule and authority from over their flock, for to attribute it unto themselves, caused Arch-priests to be made which should yield them a reason of all things, and would that the Contributions and Alms of the Country, which are not small, should be distributed by their hands, which caused more trouble amongst those poor Catholics, than all their Persecution, in the which, before they meddled with matters, there was never any object of committing Treason: yea they came to such excess that some Ecclesiastical men of *England*, having passed the Sea for to advertise his Holiness of this disorder, *Parsons* the Jesuite made them to be put in Prison, and to be handled as malefactors and schismaticks, and hindered their Appeals from being received.

These poor men thus afflicted found means by the Counsel of the University of *Paris*, to make the Justice of their complaint to appear, whereupon came forth the Breve of Pope *Clement* the VIII. by which the Ecclesiastical men of *England* were forbidden to render any account of their administration, unto the Jesuits, or to their General, nor to communicate their Affairs unto them by Letters or otherwise; but to address themselves, directly to his Holiness, with revocation of that which Cardinal *Cajetan*, Protector of *England*, had decreed in favour of them, principally concerning the distribution of the Alms: and after that, the trouble of that Church

Church ceased, and the Peace thereof had continued longer, had it not been for the negotiations of the Jesuits, in that which rather concerned the Monarchy of the World, than the Kingdom of Heaven.

Another Example without exception, and the Carriage whereof was publick and notorious; a Testimony of the Mediocrity, whercof they boast that they have gotten the perfection, and of the Peace which they procure unto the Church. The Inquisition was placed in the hands of the Dominicans, as well for their great and excellent knowledge, as for the great Services they had done the Catholick Church; Time hath not diminished the ancient and first glory of this Order. The Jesuits, whose design tendeth to the sovereign dignity of the Church, bethought themselves to stir up against them a Dispute, which they called *de auxiliis*, concerning Justification, thinking that by getting some advantage upon the Reputation of these Religious Men, less cunning than they are; it would be easie to pull out of their hands this powerful Function, although they never had abused the same: Which Pope Clement understanding forbad the Disputation; notwithstanding the Jesuits published the same: and there is no Man who is ignorant, that this wise and holy Pope, desired to abate their Ambition, confessing that he had entered into speech thereof, with Cardinal Tolet, who prefer'd towards his latter end, the honour and good of the Church, before the factions of his Society; that he had sought means to make the Counsel of Sixtus the V. to prevail, which was to shut them up, and to submit their General to the capitular Resolutions of the Society, and to make him Triennial, from the which, that they might secure themselves, they have obtained a Bull from Pope Gregory the XIV. which importeth Excommunication to all those who should offer to enterprise the like: But the Pope being not able to bring it to pass, and Cardinal Tolet being deceased, he would under Colour of Reforming their Order, have sent their General into Spain, which the Jesuits withstood, affirming unto his Holiness, that he could not do it without Prejudice of his Health; which made one amongst them to enquire of a Woman which was possessed with an evil Spirit, what should be the success of that Voyage, doubting with others of his Society, that this was a mean to diminish

diminish the power of *Aquaviva*, which is as great at Rome as that of the Pope.

The leaven which the Jesuits had left in the Towns where the Kings Edict touching their banishment was not executed, made them alwaies to increase the hope of their return, Histories the witness of time, the memorie of ages past, the mirror of men, the messenger of all the accidents which declare the truth, shall faithfully report unto posterity, that they have not omitted ought which might make for their purpose, and they have not concealed it, in a great discourse composed of thirty or fourty Articles which they published, and supposed it to have been made in the year 1630. by the King, in answer to the grave Remonstrances of his Parliament, which they impose and thrust upon strange Nations as if it were true, having made it to be Printed in *Latin* and *Italian*, and lately *Gretserus* in *Germany* for their last discharge, and also *Possevin*, do imploy it in their *Bibliotheca* or *Chronicle* which they have composed to the end that this Imposture should pass current unto posterity: Who after that they had been so bold as to compare their re-establishment which was of pure and mere grace, unto the divine and lawful establishment of our King in his Estate, yet they confess that they obtained it as they might, and very hardly. As we all acknowledge, that the clemency of our King hath given peace to his People, so it was necessary for him to assure the foundations thereof by justice, in case of so great, so inveterate and pernicious a corruption, and for the sure Establishment of the Commonweal not to content himself to command well, but to inhibit the committing of evil. Great King! which hast been without comparison more exalted in Vertue than in Dignity, above other men, your good Servants, wounded by the Knife which hath shortned your days, shall for ever complain that your unmeasured clemency and gentleness, hath increased the boldness of those who have been to you as very Infidels, as you have been unto them a good and gracious King.

Our heart was found, our wound recovered and the grief of the University in particular began to break away, when the Jesuits employed the intercession of Pope *Clement VIII.* about their reestablishment in this Kingdom. All Christendome can be witness of the devotion which our King did bear towards

the Holy See, and of the honour which he gave particularly unto Pope *Clement*, for his high, great, and eminent virtues: the bounty of the King more respected the contentment of the Pope, and the assurance which he gave him, than the natural apprehension of the injuries and out-rages which he had received; so that after many Commandments unto you, my Lords, and many remonstrances by you, the Letters which they had obtained were verified; it being worth the noting, that the Conditions added unto their re-establishment, by means whereof, Men thought to bring them to the terms of simple religious Men, and obedient Subjects; being consented and agreed unto by the Pope, were not allowed by their General, by reason that they were different from the principal rules of their Order; they kept close this Secret from us, by the which, they thought themselves to be dispensed with, from all that which was required of them, and from that which they promised, not being able to be bound without the Consent and Will of the General, they being more bound unto him than unto God, the Church, or Pope, or to all the World beside. They were re-established in the Month of *January*, 1604. and a little before, their Brethren of *Doray*, had managed the Enterprize upon the person of Duke *Maurice*, and had sent their Purvior, named *Panne*, to Execute it. And a short time after was discovered another design of their good Intentions, to wit, the Conspiracy, of the which, three of their Fathers, *Tesmond*, *Gerard*, and *Garnet*, had the managing against the King of *England*, and all the Estates and Magistrates of the Country, the most prodigious that ever could enter into the heart of man, and which surpasseth and confoundeth all the Excess and Villany of former Times. The Estates of *England* were Summoned, the Place and Day appointed, and the Overture prepared: The Conspirators had found means to fill the Vault under the Room, where the Assembly should have been, with such a quantity of Gun-powder, hidden and covered with Wood, that with the least Artifice, from as far off as they listed, they could have blown up, and overthrown a whole Kingdom at one instant: They themselves have thus described it, and part of those which were Guilty, have confessed it: It is not the means to Establish the Catholick Religion,

Religion, to fill an Estate with Murders, and horrible Com-
bustion; it is rather the way to give cause unto Hereticks,
stiffly to bend themselves against proceedings, so contrary to
Moderation and Mildness, which God hath left as a Mark
of his light; and to make that the Christian verity never
return more thither, from whence it hath been expelled; and
that it come to pass, that Infidelity and Paganism, shall ra-
ther succeed Heresie, than that ever there should be any amend-
ment or restoring of that which is better.

From this Establishing of the Spiritual Power above the
Temporal, proceedeth this other proposition of the Doctrine
of the Jesuits, to wit, that Ecclesiastical Men, are neither Sub-
jects nor under the Jurisdiction of any Prince, but of the Pope
alone; yea, in that which concerneth Temporal Matters,
that living in the Estate of any one whatsoever, they are
not bound by the Laws nor Policies, be they Fundamental
and most Supreme; and therefore *Bellarmin* in his *Treatise
de Clericis*, from the 28. Chapter to the 30. *Emanuel Sa*, in
his Confessionary upon the Word *Clericus*, *Greserus* in his
Writings against the Common-wealth of *Venice*, do concur,
together with all the rest of their Society, that although Ec-
clesiastical Men, should Conspire against the Estate, or Per-
son of the Prince, yet they cannot incur the danger of Treason,
because he is neither King nor Prince as to them, nei-
ther are they Subjects in respect of him.

The School of *Paris*, on the Contrary, hath always held
and taught, that Ecclesiastical Men, as natural Subjects of the
Prince and Common-wealths, in the which it hath pleased
God they should be born, are bound in the self same manner
as other Men are, to obey the Laws of Direction and Con-
straint; and are exempt only in regard of that which concern-
eth Gods Divine Service, and the competent Maintenance of the
Ecclesiastical Estate: And as to this Point, the Jesuits Dispute
fallaciously, going from the Declaration, of a very special and
particular Exemption, to an entire, general, and absolute
Immunity, contrary unto the Doctrine of the Church, who
teacheth us, that as the Fear of God is the beginning of Wis-
dom, so the Fear of the Magistrate is the beginning of Dis-
cretion: That as this life is the shadow of the life Eternal, so
Laws of Princes and Kingdoms, are a figure of the Eter-
nal

nal law : So that he that loveth not the figure, sheweth that he loveth yet less the thing figured.

This exemption continuing, it is not to be doubted, but that Ecclesiastical Men, should be as it were so many Garri- sons of strangers in an Estate : And if the Prince, or Magistrate, would constrain them to any thing for the good of his Estate; it ariseth from the same learning, that in as much as they are not his Subjects, he should be a Tyrant and an Usurper, which might be Deposed and Killed by any one whatsoever : This was the foundation of the trouble which we have seen stirred up against the Common-wealth of *Venice*, ever most Catholick, and de- voted to the holy See, which cannot be attributed to any but the Jesuits; whom the Senate of that Common-wealth, in honour of the Catholick Religion, had carefully che- rished fifty or threescore years, in such sort, that four or five years before, they had bestowed a great Palace upon them for their Colledge, where they had above three hundred Scholars, Children of the best houses of *Venice*; and possessed in this Estate twelve or fifteen thousand Crowns a year Revenues. During the Papacie of Pope *Clement*, the Venetians had published an Ordinance, by the which, Ecclesiastical Men, were inhibited from acquir- ing any immoveables; this holy Father knew it well enough, without taking offence thereat. And how could he take it in evil part, since that in the Estate of *Milan*, there was the like prohibition strictly observed; and that the Pope that now is, upon his first coming unto the Pope- dom, had forbidden the house of *Loretta* to purchase any more immoveables : The Jesuits being desirous neverthe- less to purchase a Palace of Pleasure upon the River of *Brent*, near unto the City, were hindred by this Law; so as the Gentlewoman which was owner thereof, drew back, and said, that she had been seduced by her Con- fessor. This nourished in their minds an evil will to- wards the State; so that two Ecclesiastical Men of *Venice*, being imprisoned for most horrible Crimes, the Jesuits, taking their time, gave advertisement unto the Pope, that these were enterprises upon his Authority, and of those who depended immediately on him; that the Venetians had

had no power to make Laws, which should concern Ecclesiastical Men, although they were necessary for their Estate and Conservation, without the Will and Consent of the Pope; neither to decree any thing without making him first acquainted therewithal; thus doing, they took from them all Sovereignty; they perswaded the Excommunication with all earnestness; whereunto Cardinal Zapata, Protector of *Spain*, subscribing, for confirmation of their Counsel, said, that this Action done for the greatness of the Church, merited a Statue of Gold, dedicated to immortality. This first breach gave apprehension of great Calamities to ensue; so that the Pope, naturally desirous of mild and gentle Courses, and inclined thereunto by the Counsel of the Princes of Christendom, and especially of that of our great King, was again exasperated by the Jesuits, and by Letters which they wrote unto their General, who hath no shew of a Religious Man besides his Habit, and beaveth himself in all his Actions, as one who would raise some great Empire; they promised that the Senate would be divided, and that the People would rise; that the Scholars which they had, were as so many Prisoners, and assurances of their promises, that the Excommunication should have the like effect at *Venice* as at *Ferrara*, and upon this was the Interdict published.

The Common-wealth of *Venice* contented it self in this Occurrence, to forbid all Ecclesiastical Men to trouble the state of Mens Consciences; and to take from them all occasion of excuse, gave the Religious Men choice to stay, or to retire themselves; the Jesuits made answer, that they would conform themselves to the Ordinances of the Common-wealth: In the mean time, they secretly send Father *Possevin* to *Rome* to their General, and under-hand labour to suborn other Ecclesiastical Men, and to hinder their Obedience due unto their Sovereign.

There fell out an Action very memorable, of a good Religious Man accustomed to plain honest dealing, which had no other end but the love of God, and not the care of Worldly Affairs, or of Rule and Government: The Provincial of the *Capuchins*, a Man of singular integrity, and of a holy life, who wrote unto all the Covents of his Order,

der, that if the Prince and Common-wealth, should command any thing contrary unto the twelve Articles of the Creed, they were rather to suffer a thousand deaths, than to obey it: But that in whatsoever thing else should be commanded them, they should discharge the duty of good Subjects, without any scruple of Conscience, upon pain of his Indignation, the which they ought to fear as much as death it self. True Holiness, without Dissimulation or Ambition, which shall crown the Glory of this Obedience with Immortality; which, in despite of these new Doctrines, the Wind of Truth shall blow into all corners of the Christian World.

There passed not many days, before that there were Fathers, and Husbands, which complained that their Wives and Children made a doubt whether they should yield them the Love and Obedience due unto them, being affrighted by the Jesuits, who Preached that they were Excommunicate and Damned: And notwithstanding that at their departure from *Venice*, they had burned a great quantity of their Papers, fearing lest they should be seen; nevertheless there were found some bearing witness, that they kept a Register of the Confessions of Men of Quality, and that they had sent a great Mass of Money unto *Rome*, and carried away all the Ornaments which had been given to their Churches; and at *Padua* and *Bresse*, where they were surprised and had not leisure to dispose of their Papers, nor to burn them, there were found so many enquiries and searches of the disposition of the Estate, and of all the Families in particular, that it was a most infallible token that they had some great design in hand, to the execution whereof was required so painful a curiosity.

It is another secret very remarkable; that they stirred up this trouble in the Estate of *Venice*, then when the Count de *Fuentes* had an Army on foot in *Italy* for the King of *Spain*, and had caused two great Forts to be built, which are held impregnable, for to hinder the Passage of the Switzers, and the Grisons; by means wherof they thought assuredly in themselves, that these Forces and their Directions meeting, they might have transferred that Estate, as they did that of *Portugal*; first by the vanity, where-
with

with they knew how to puff up the mind of the King, *Don Sebastian*, to his Ruin and utter Overthrow, who had suffered them to bear Authority in his Estate: Then by withdrawing the affection of King *Henry*, the Cardinal his Successor from *John Duke of Bragance*, Husband unto *Catherine* his Niece, and Daughter of *Edward* his Brother, which had excluded *Isabel*, from whom the King of *Spain* was descended, to make use of it in his behalf, and in strengthening his pretention; and likewise by the War which they kindled against *Don Antonio*, acknowledged to be their natural and lawful Prince, in the which they spared not the Blood of two thousand good Religious Men, Loyal unto their King, by reason whereof there was obtained a Bull of special Absolution.

For beside that the Stock and Race of him who was the Founder of the Jesuits, is Spanish, and their Generals of the same Nation, or of some other Country subject unto the King of *Spain*, which inspireth into them a particular affection unto that Estate; they aiming at no other mark, but the absolute establishment of the Spiritual Power, wherewith they promise readily to crush and beat down Heresies, have more need of Force than Persuasion, and do rather choose to make use of the Material Sword than the Spiritual: Now the King of *Spain*, being he, who most applieth himself unto this design, they seek to exalt him above all other Princes; and indeed they have written that the Emperour *Charles* the V. and King *Philip*, did well conform themselves unto this Resolution, but that they were hindred by the Kings of *France*, without whom Heresie had been quite rooted out: They say that King *Francis* the I. made Alliance with the *Turk*, that *Henry* the II. defended the Protestants, whom the Emperour would have destroyed; that *Henry* the III. made Alliance with the Queen of *England*, *Germans*, and *Switzers*: That *Spain* hath received the Council of *Trent*, and caused the Inquisition to be strictly observed.

Great Ingratitude! Are there any Princes in the World that have so much exalted the Catholick Religion as the Kings of *France*, and which have more augmented the Holy See? The Donations of *Pepin* and *Charlemain*, falsely attributed

buried unto *Constantine*; the Arms of *France* so often Trans-
ported into the Holy Land, those of King *Lewis* the XII.
and of his Successors, employed in recovering the Popes
Estate, which was Usurped on: All this is nothing to
those who prefer their Novelties before any other Con-
sideration, and are bound to take it in evil part, that the
thrice Christian Kings of *France*, for the conservation of
their Estate, have maintained themselves against *Charles* the
V. and never blame the Alliance which he bought with
King *Henry* the VIII. of *England*, for to ruinate and sub-
vert us.

And for proof of this their affection conspiring against
us, those which are gone from amongst them do report,
that they observe this Order, that in every house there are
two which keep Registers, and have the charge of matters of Estate,
to whom the rest do Confess themselves, and are bound to re-
port what they learn; this is carried by the Visitors unto
their General, (and he must be a *Neapolitan*, *Scicilian*, or
Spaniard,) to give advice thereon.

And in the year 1604. there being discovered a Con-
fraternity of Jesuits associated, (as they say) that a whole
Town may be Jesuited) who made their Assembly in the
house of the Jesuits in the City of *Genua*; in the which,
those of the Brotherhood, had sworn not to give their
Voices for the Election of Magistrates and publick Officers,
to any but those of their Fraternity: The Common-wealth
having greatly contested against such a Monopoly, and
being resolved to have Expelled the Jesuits, they said that
they had done it, because some of the Town had intelli-
gence with the Frenchmen, and seemed to affect and
favour them.

But the Common-wealth of *Venice*, hath not admitted
any excuses for their Enterprises, nor like unwise Men
stayed from digging and making hollow their Wells, until
they were ready to die for thirst; for after that they had
been informed of their carriage, of their Sermons which
they made in the Towns adjoining unto their Estate, and
of the Calumnies and Slanders which they spread against
the Duke *Leonardo Donato*, whose Innocency and Piety are
known and renowned as well as his Wisdom, made a
Decree

decree whereby the Jesuits were perpetually and irrevocably banished out of their Estate, not leaving them any hope ever to deliberate or think of their establishment.

And God being so pleased, that our great King should be the Author of Peace in the South as well as in the North, the Jesuits only were excluded from the benefit of this universal Reconciliation; this sage Common-wealth so well knew how to relish and make use of the deliverance from the danger it was fallen into; that it would rather have chosen War, than to have made Peace, admitting the Jesuits.

Oh! would to God we had not been so credulous, that we had been as severe within our selves, as strong and puissant abroad, that for to refresh the Liver, we had not cooled and taken away the heart of our Stomachs; we should not have been the discourse of all Nations of the Earth the subject of their pity and commiseration, the proof of what they said, to wit, that the Jesuits compass great and weighty enterprises, by taking hold of small advantages, and unlikely to do hurt: We had been then ignorant of their rare Doctrines, which they have both Preached and Published, as that it was more Meritorious, to pay Tribute and Impositions, than to give Alms; that a Man may Blaspheme without committing Mortal Sin; that Ladies may lawfully Paint and Fard themselves, yea, for to please the World; that Usury is lawful, and by the same rule Theft should be tolerable, so it were to bestow in Alms; that it is no Simony to give money for Benefices; *Modo id fiat non tanquam pretium, sed tanquam motivum ad resignandum, vel tanquam motivum aliquod gratuitum*: So it be given not as a price, but as a motive to resign, or some motive of free will and of gratuity: The proper terms of *Gregorius de Valentia*, upon the Sum of *St. Thomas*, Tome 3. disput. 4. question 16. pag. 3. fol. 2039. we had never learned to recompence Good with Evil, nor the form of ambulatory Confessions, being all but superficial cures of vices, things unbecoming true Religious Men.

We had not seen in these our days (horrible things) interrogatories framed for to learn of her, which was said to be possessed with an evil Spirit, the truth of the Doctrine, and difficult places of Scripture; ill Curiosities for-

bidden in the 18. Chapter of Deuteronomy, and also by a Counsel held at Narbonne upon pain of Excommunication: and *Sozomene* in the third Book. 5. Chap. reporteth, that a Deacon of the Primitive Church, was deposed for having been Transported with the like Curiosity: And *Gregory of Tours* for the same occasion blameth a Son of *Gontran*, because he had sent to ask questions of a Pythonisse, so he calleth a Woman which had an evil Spirit, and *St. Thomas* saith: *Non licet Dæmones adjurare per modum deprecationes, quia id ad benevolentiam pertinet, qua non licet ad Dæmones uti, ne socii Dæmonum fiamus: licet tamen per virtutem divini numinis eos adjurando ejicere, ne noceant, non autem ut aliquid per eos discamus aut consequamur: It is not lawfull to adjure the Devils by way of deprecation, or request, because that is a token of good will, which we may not bear unto them, lest we become companions of Devils: But it is lawfull by the vertue of God his divine power, by adjuration to cast them out, that they do no hurt, but not to learn or attain any thing by them.*

And that which is most hainous and capital by all Laws, to enquire of the health of the Prince, and of the secrets of Estate; these were the very terms: *Quid circa sanitatem regis, quid circa compositionem armorum inter regem, & magnates subditos, quid circa urbes obsidionales quid circa bellum cum Hispanis, vel cum hæreticis: How long the King should live, what should come to pass as concerning the composition between the King and his Nobles, what of the garrison Towns, what concerning the War with the Spaniards, or with the Hereticks.* *Tertullian* saith, that it appertaineth not to any Man to enquire concerning the life of the Prince, but those who have some Enterprize upon his Person, or who lay the foundation of some great hope upon his Death: And he which instructed a Mathematician, forbade him expressly to meddle with the Life of Kings, or with the Estate of Common-wealths. *Non enim oportet ut de statu reipub. Aliquid nefaria curiositate discamus: For we ought not, neither is it lawfull for us by wicked curiosity to learn any thing concerning the Estate of the Common-wealth.* Kings to whom God hath given the Government of the Earth, to whom all power and dignities are Subject; participating immediately of the greatness of God do not depend on the course of the Planets, and ought not to fall into the curiosity of
Men

Men. It is reserved to God alone how long the life of a great King, or the peace and prosperity of his Estate shall endure.

As little had we understood the proposition and resolution of *Joannes de Salas Castellanus Gumeliensis* in his Commentaries which he hath made in *primam secundam* of St. Thomas, dedicated to *Aguariva* their Father General, tractat, 8. disput. unica sect. 5. near the end, which is more dangerous for the setting wide open of Monasteries, than the doctrine of Hereticks; for making this question. *Utrum semper sequi liceat opinionem, que agenti probabilior aut eque probabilis appareat*, behold his Resolution: *Religiosus autem efficacissima debet habere motiva, ut probabiliter opinaretur, veram esse, revelationem, qua secum dispensaret Deus, ut matrimonium contraheret, contra communem legem: Hactenus enim Deus nunquam dispensavit: Si tamen veram probabilitatem haberet, posset ad evitanda magna incommoda, uti dispensatione dubia, & tantum probabilis, quod etiam in dispensationibus quorundam prelatorum observatum est. Whether it be lawful to follow always the opinion which seemeth unto the undertaker more probable, or as probable as any other, behold his Resolution. That a Religious Man ought to have most powerful motives, that he may probably conjecture that the Revelation is true whereby God would dispence with him to Marry, contrary unto the common law of Marriage; for God never yet dispenced with any one: But if he hath had any true probability he may, for avoiding greater inconveniences, use a dispensation, though it be doubtful and only probable, which hath been also observed in dispensing with certain Prelates. From henceforth Fastings, Orisons, and Prayers will become unprofitable to preserve Chastity, every one will abuse his Revelation, for to put in Ure the evil passions of his Soul.*

And indeed the Precept was not long without an Example: *Menas* the Jesuit committed so scandalous an Incest, that he was called in question for it in the Inquisition of Spain; those of his Company by faining a Miracle freed him from his Punishment, which lighted upon the Officers at *Valladolid*, who were displaced for that piece of Service: The scandal hereof is redoubled in the Writings of *Sanchez* and of *Chetora*, who are of the same Society; the only imagination whereof is sufficient to make a Man lose the knowledge of himself, and become worse than a Beast.

And like unto this is that which is common in every mans hand let forth some four months ago, to wit, the Sermons made upon the Beatification of their Father *Ignacius*, by the which the name of *Ignacius* is not only equalled with that of our *Saviour*, and placed in parallel with it; but surrogated in his place: The Miracles done in the name of the Almighty for exalting of his Glory, and the confusion of Infidels, which we believe as an Article of our Faith, abased, diminished, and distrusted. For to extol those of Father *Ignacius*, I say not uncertain, but altogether untrue, and which never were, as they themselves confess, since that *Ribadenera* in the Fifth Book of his Life, saith thus of him, *ejus sanctitatem minus testatam miraculis: that his sanctity was not so much testified by Miracles*, and as if they had commerce and negotiation with Hereticks, from making him Gods Vicar, applying unto him that of St. Paul: *fungimur legatione pro Christo, we are employed in the message of Christ*, from calling him the Ministerial Head of the Church, they make him Successor unto Jesus Christ himself, striking at his holy Resurrection, and the Eternity of his reign in the Church.

Oh learned, oh sweet, oh free Antiquity, how thou art fair with all thy wrinkles, with the lineaments of thy Countenance defaced and hardly to be discerned; Oh holy School of *Sorbonne*, how perfect is the vertue of your Mediocrity, inspire into thy Successors the truth of the Prophecy of thy Decree verified in the Year 1554. these are the words thereof, *Societas hæc periculosa in negotio fidei: This Society is dangerous in matter of Faith*, in this Age corrupted with Passion, and Adulation, let this Truth find one month exempt from this Contagion: Neither have they failed; there censure and testimony constant and loyal to the Truth shall ever be seen, and appear notwithstanding the threats and invectives of the *Jesuits* full of bitterness, being as so many Bells of the *Coribantes*, which serve to no other purpose but to trouble and disquiet the heads of those who are least stayed and settled.

Let us add hereunto the invention of their Equivocations, and Dissimulations of their Homonimies, which are deceits of Similitude and Appearance instead of the Thing it self, changing the Substance without changing the Name; which they confess that they make use of, when they are to answer

unto

unto Kings and Magistrates, and other persons bearing Office in the Common-wealth, whose Subjects they do not believe they are, nor that they are Justiciable by them, their Words and their Answers are like the Images of *Dedalus*, which deceived the Sense, changing their Visage and Countenance, as often as a Man did cast his Eyes upon them. This invention of Equivocation reduced into an Art, and recommended by *Navarras* in favour of this Society, not only like unto the Artifice practised by *Arrius*, who after he had subscribed unto the Council of *Nice*, swore unto another Confession of Faith which he had written in his bosom, altogether different from that: But also unto that Law of the *Manichees*, which permitted them to answer quite contrary unto that which was true indeed, and that which they perfectly knew, noted by *Lucas Siculus*, in the time of the Emperour *Basil*, and which he reporteth, setting it down in these words: *Jura perjura secretum prodere noli.*

By reason whereof, for to confirm their evil Doctrines, then when there is any Danger to be avoided, or Advantage to be taken, it is both lawful and honourable to use this Invention, yea boldly to gain-say that which they are most assured of: Witnesses that which they have done by the writing of *Richeome*, who making answer to an Interrogatory ministred unto them, which was thus: What they would do in case there should be a Pope, which after the example of *Julius* the II. should unjustly display his Censures against *France*? Being urged, he answered, *That their Society would do that which good Frenchmen then did, who defending their Rights, did not give over the respect due to the holy See, did acknowledge the Pope to be the Head only in Spiritual matters, approving the Council of Tours of the Year 1510. held for the defence of the Rights of Lewis the XII. Cardinal Bell in the Treatise which he hath made against the Divines of Venice, saith, That the meaning of Richeome, was only to shew, that good Frenchmen ought to obey the Pope without debating the matter, and counsel the King to come to agreement with him, and not to resist him by Arms.*

This is the reason that all their Declarations are conceived in defective and incertain words, to the end that they may disavow, revoke or otherwise interpret them, when they shall

shall think good: And that which is most intolerable, yea most unchristian-like, they ground their these Cavillations and Dissimulations upon Texts of Scripture, which they corrupt most licenciously, as if God the Father of Truth, had taught the contrary to Truth. And as it falleth out ordinarily, that the worst getteth mastery of that which is better: The usage of their Dissimulations and Cavillations doth insensibly creep in, and men leaving Simplicity and Innocency, for to learn their Shifts and Evasions, do receive the corruption thereof both in general and in particular.

And to the end that it may not be thought a particular Vice of some one among them; but a Precept general to all their Society, Ribadenera in the Life of Father Ignacius, the 3. Book, and II. Chapter, intituled, *De prudentia rerum agendarum*, hath written thus, *Dicebat quibus artibus diabolus ad perniciem hominum uteretur, iisdem nobis utendum ad salutem: Nam ut ille cuiusque naturam explorans, & animi propensionem pertentans, ad eam se attemperat, ut ambitiosis splendida, utilia cupidis, voluptuosis jucunda, piis quæ speciem habent pietatis proponit, & non irrumpit subito, sed sensum irripit, & in animæ se familiaritatem insinuat, penitusque tandem immergit sic spiritualis, ac peritus artifex, unus-cuiusque nature convenienter se debet gerere, & in principio multa dissimulare, in multis connivere, deinceps parva benevolentia ipsos quibuscum agit ipsorum armis expugnare: He said that those Arts which the Devil would use for Mens destruction, the same must we use for their safety: for as he searcheth out the nature of every Man, and thoroughly considering the inclination of the mind, doth apply himself thereunto, so that he proposed unto sensual and voluptuous men pleasant things, to the ambitious those things which seem glorious, to godly men such things as have a shew of Piety, and doth not suddenly break in, but stealeth on by little and little, and doth insinuate himself into the familiarity of the Soul, and at last doth wholly dive into it: So he that is a cunning and spiritual craftsman, ought to carry himself agreeable to the nature of every one, and at the beginning to dissemble many things and to wink at them, and afterwards he hath gotten their good will to conquer those whom he hath in hand with their own weapons.*

We have already shewed how by the Doctrine of the spiritual Monarchy, absolute and infallible, which teacheth
Kings

Kings to obey, and to which the Jesuits attribute the correction of Princes, that they are obliged to follow the Council of the Pope in the government of Temporal matters, and that in case of resistance they may be deposed, and after publick Judgment, that it is lawful for any man to attempt upon their lives, and to kill them. By this word, of Publick Judgment, they mean the Pope, as Sovereign over all Common-wealths, and of all Christian Powers. Behold their proof by the saying of *Azorius*, who they confessed to be one of the most modest amongst them, in the Second Party, the II. Book, the 5. Chapter of his Moral Institution; after that he hath confirmed the power that the Pope hath to depose Kings, and sought to answer the objection of those who say it cannot be done contrary unto the will of the People, he addeth further in these terms: *Tertio objicitur, populo invito non potest Rex auferri aut dari: respondeo a Romano Pontifice Regem auferri, vel dari justis de causis, & tunc populus Romano Pontifici tanquam superiori parere debet: Thirdly, it is objected that a King cannot be given nor taken away against the will of the People: to this I answer, that he may upon just cause, and then the people ought to obey the Pope of Rome as their Superior.*

Whence it ensueth that if a Prince doth enterprize any thing in this Estate against the will of the Pope, if he contradict this Publick Judgment, if he come to square with any of the Articles of the Bull *In cena Domini*, without desisting from it, that he is presently a Tyrant, an Usurper and Schismatick, and as such a one may be meritoriously slain. By the Articles of this Bull it is contained amongst other things, that all persons who have secret or publick Alliance with Hereticks, have commerce with them, or do support and protect them, are *ipso facto* excommunicated, although they are not particularly designed, named nor specified in the Bull, which is published at Rome every Thursday before Easter, and then the Jesuits teach, and their Doctrine is uniform, that no other proceeding, nor no other judgment is to be expected. According whereunto *Suares* the most renowned of their Society in the fourth Tome of his Work, and his Treatise of Censures, which he made expressly against our King, *Disput. 5. Sect. 6.* saith; That Subjects upon a Moral Certitude, which they shall have that
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their Prince will do any thing contrary unto the Catholick Religion, may without attending any Judgment or other Censure of the Pope, Rebell and take Arms against him: These are his very words: *Si subditi timeant ex eorum principatu maximum periculum fidei & religionis imminere: tunc enim jure defensionis possunt eos repellere, & obedientiam ac fidelitatem negare, quod facere possint, etsi non essent excommunicati, nec per Ecclesiam essent illis alie pænæ impositæ, solum ob prædictum periculum.* If the Subjects fear that by their rule and government Faith and Religion is like to incur any danger: then they may in defence thereof repell them and deny them Obedience and Fidelity, which they may do although they were not excommunicated, nor had any other punishment inflicted upon them by the Church, only for fear of the aforesaid danger. Molina in his Treatise *De Justitia & jure.* Lessius in the Second Book *De Justitia & jure,* 9. Chapter dubit. 4. says the like, and that it is lawful to attempt upon the life of those Princes whom they call Tyrants, upon the tacite will and intention, or presumption of the Common-wealth: *Mens oppressæ Reipub. est, ut a quovis etiam, qui non est pars Reipub. defendatur, si aliter liberari non possit.* It is the mind and opinion of the Common-wealth which is oppressed, that it may be defended of any man, though he be no Member thereof, if it cannot otherwise be freed. That which they call *Mens Reipub.* the motion of Parricides, Mariana termeth, proceeding as it seemeth with more advisedness, the Counsel of grave and learned Men: *Viri eruditi & graves in consilium adhibeantur.* Let the advice and counsel of wise and grave Men be used. It is not to be doubted, whom he intendeth, this is as evident to his understanding as the Sun at mid-day unto our eyes, for his Book beareth the priviledge and allowance of their Provincial deputed by their General: And behold the reason why they are necessarily designed and no others. It is there in as much as the establishment of the Absolute Power above all Princes is their principal Vow and Desire, they must have the directing and executing of all Enterprises which serve to this end: So that in those places where the Inquisition is not received, the Jesuits exercise the Office, and have the secret charge thereof, and their General the direction: Whence it proceedeth, that all their Advice,

vice, Counsell, and Directions, do make a part of this publick judgment; so that instead of Spiritual Ministers, moved with another Spirit than that whereof they make shew, these are Officers serving against Princes, for to overthrow their Power, and to subrogate that of the Pope in the Temporality and the matter standing thus, he that desireth to be instructed in this learning, cannot Address himself to any but those who handle it, and best understand it, as they cannot deny, but that this is the sole and only intellect which animateth the whole Universe of their Society.

And indeed they alone have touched it in their Sermons: Lightning which went before, and were unto our Eyes pre-fages of the Tempests, wherewithall we all thought we should have been utterly confounded. A cursed Doctrine, which whether it be written or spoken in publick or secret, there is not any one touch thereof, which hath been as the point of a Dagger at our heart.

The King by his Wars, Labours, and Victories, had re-established with *France*, all Christendom, had obliged all Princes and People, the two third parts of the World had the Lilies graven in their hearts, and thought themselves interested in his Prosperity. *France* being in flourishing Estate, never saw her self in better case to succour her Friends, her Prince was of immortal valour, of an admirably strong complexion, whose felicity did dazel the eyes of all his enemies: when the Princes of *Germany* most strictly Allied unto this Crown did instantly desire her help, and protection against the oppression of the House of *Austria*, to which the *Jesuits* are most devote: our King had not omitted any exhortation or perswasion whatsoever, to remove the War, and to cause that the matter in question should be handled and decided in any other manner; knowing better than any other, that necessity alone can justify the Arms of Christians against Christians, and being not believed, he prepared for the liberty of *Germany* such Succours, as his Conscience, his Honour, and his Duty, could not have denied.

But willing before his departure to give unto *France* and unto all the World the contentment of the Coronation of the Queen, a Princess Crowned and Adorned with all Vir-

tures, in the very height of the best of our Estate; of our greatest content, *Extrema gaudii luctus occupat*, Joy and Sorrow lead one another by the hand: The King passing through the midst of his most affectionate City, amongst his most faithful Servants, glorious in Majesty, was struck in the Side with a Knife of the same temper that those of *Clement, Barriere*, and *Chastel* were of, his heart was presently in a Swound, stifled in his Blood. What? Are there to be found any minds so Unnatural, so Diabolical as to Conspire, as to attempt the Death of a Prince so behoveful, so aimable unto his Subjects, so equirable unto his Neighbours, so necessary for all Christendom? There was not time enough to bring him back to the *Louvre*, before his eyes were sealed in his Head, his lips pulled up within his Flesh, his blood clotted like Ice in his Beard: Can we think on it a quarter of an hour without pulling out our heart? He which filled all with his Power; this Soul of the World, this Master-piece and Wonder of Nature, this Valiant Warlike Hand falleth, and is taken from us without any other War than that of this Doctrine, by the hand of the most hideous, most cruel, and most fearful Monster, that ever was upon the Earth, by a more than Hellish and Infernal Fury.

Let any Man read the Confessions of *Barriere* and of *Chastel*, let them be confronted with the answers of this execrable Parricide, there is not any difference at all between them: The marks of this Doctrine do visibly appear therein; That the King was a Tyrant and favoured Hereticks against the will of the Pope, who was God upon Earth; that the Preachers had sufficiently explained the cause which moved him to do it. Stupid and blockish Fellow, it is true, and why should it be dissembled? In all other points concerning this Subject, he had subtilties and evasions, and was very cunning therein; you have heretofore understood as much, Master *John Fillefac* a worthy Curate of the Parish of St. John, Master *Philip de Gamache* the King's Professor in Divinity: another Israelite; *Coeffeteau* heretofore Prior of the *Jacobin*, all Divines of great merit can witness it, and he of their own company, who Confessed him, better than any other, who put him in Mind of his Conscience, and bad him

him take heed of Accusing those who were Innocent.

Alas! You were a thousand times more secure, you Emperours and Kings, enemies of Christians, who amongst the greatest Persecutions which the Church endured, in the midst of the great and frequent Martyrs which suffered by your Authority and Commandment, have seen no other weapon nor defence, than that of Prayer, of Orisons, of Praise and Thanksgiving, but that of Tears, as *Gregory Nazianzene* witnesseth, without that any of those who truly adored Jesus Christ, yea, in the hottest of all their Torments and Persecutions, once thought either in word or deed, I do not say to make any attempt upon your Persons, but to be the cause of the least trouble, or least commotion of your Estate. O Gospel of Peace, Doctrine of Sweetness and Charity, to what use are you employed? What advantage is given to Infidels and Miscreants to continue their hate against the Church, instead of loving it, what coals of Gods divine Vengeance do you pull upon your heads?

O *France*, how far different was the censure of your Innocent School the Years immediately precedent, when King *Henry* the II. upon the self same Subject, and to deliver *Germany* from the Usurpation which *Charles* the Fifth would have made under colour of Religion, did lead Sixty thousand Frenchmen, all Catholiques, even unto the *Rhine*, and so far, that he made him give over his Booty: Can we learn out of the History of any one Divine in those days, or one Subject which thought himself less obliged unto his Prince, or which bare him less affection for that cause? And yet six Years before, our very Doctors of *Sorbonne* had framed Articles for the condemnation of the Heresie of the *Lutheranes*, inserted into the body of our Ordinances, and upon the which the Council of *Trent* laid the principal foundation of the Resolutions concerning that Doctrine: But the School of the *Jesuits* had not yet taught nor published, that Kings might be deposed upon any secret Intention, or Presumption. He whom God had most visibly exalted,

who did obscure the memory of the most fortunate and happy Monarchs, the most precious and sacred person of all Christendom, to whom the holy See was beholding for the tranquility it enjoyeth, the holy Father for his quiet and repose: He who had renounced the safety of his own, to endear you unto him, who made the clemency of his Justice to triumph in favour of you, received so ill a recompence for his bounty and goodness, by your Doctrine: A Doctor of the Church said, that it was in the power of God to pardon a Virgin defiled, but not to restore her to her virginity: Even so fareth it with your fidelity and allegiance towards Princes after you have once made your Vows unto your General.

The Inspirations and Visions with which these Undertakers say they are possessed, are they not the inventions and subtleties of this Doctrine, for to corrupt and pervert the minds of Men, and to transform the dispositions of their understanding and will, to the end that the fantasie and apprehension which they have taken, may the more easily be so imprinted in their imagination, that they may never receive any other? The Letter of *William Criton* the Jesuit, used by *Richome*, in his Apologetical complaint, for to cover the Doctrine of this Society, by the which it is maintained, That it is lawful for particular Men to kill those whom they call Tyrants, saith, That this is not permitted, if those private Men have no Revelation or Vision, which perswadeth them thereunto: Who shall be witness of this Vision or Revelation but himself? And so by this means he may take permission both to kill and justify the Murther from himself.

It is reported from the Histories of Assassins and Murtherers, that they were so corrupted, and *Gregory of Tours* toward the end of his fourth Book speaking of of those who killed King *Sigisbert*, saith, That they were inveigled, and enchanted, *maleficiati*: And *St. Augustine*, in the Epistle 165. unto *Generosus*, saith, That the Donatists, most dangerous Heretiks, did induce their followers to many villanies by Visions, and continuing
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his discourse in the Epistle 168. reporteth the example of a Young Man, who by the counsel of the like Vision had killed his Mother. The mind of a Man is like unto a Looking-Glass, which doth usually represent that which is shewed unto it, specially when it is directed unto the most sensible part, which is the Conscience: Let us add moreover, that beside these Fancies and Inspirations which serve to transport the feebleness of these minds beyond all discretion, they give to these Conspirators Crowns of Martyrdom: And to prove this, *Bellarmino* hath highly commended *James Clement* for this quality, *Mariana* calleth him *Gallie decus æternum*, they do the like by *Guignard* and *Garnet*, falsely attributing Miracles unto them.

Call to mind, My Lords, if you please, that which gath passed before your Eyes, and the memory whereof it seemeth is not yet buried: One named *Charles Ridicove*, a Religious *Jacobin* of *Gaunt*, stirred up by the preaching of the *Jesuits*, who commended *James Clement*, ordinarily as a Saint, and *Chastel*, as a Martyr, having at unawares given out Speeches whereby he testified that he had been tickled with the like desire, presently his Provincial was commanded to bring him to *Brussels*, where he was promised wonders, both for the discharge of his Conscience, (for he had some remorse to attempt upon the person of a most Catholique King, which held good correspondency with the Pope,) and also in regard of recompence both to himself, his Mother, and Brother; he was visited by Father *Hodume* the Jesuit, who gave advice whether he were of stature, of strength, and resolution sufficient to execute such a business, in the end all fitting to the purpose, he had instruction to change his Name, to alter his Apparel, to learn to Ride, Dance and Fence, that he might be the more ready, and the sooner have admittance; these are the Confessions made in this Parliament, by himself who came thrice into *France*, with this purpose and intention. He could give you no reason why he contemned the Grace and Pardon that was at the first offered him, nor why he came the second time, having

having been formerly suspected, nor why he persevered in his villainous Design, but that if the Jesuits had perceived or mistrusted that he had disclosed the secret of his Enterprize, they would never have forgiven him, as they never reveal the Confessions of such people, be it any Enterprize whatsoever, or come what evill soever by it. At the very time of the last apprehension and execution of this *Ridicove*, ordained by your Decree of the Month of April 1599. was published and imprinted, the Book of *Mariana*; for to shew how constant the effects of their Doctrine are, they prepare and fasten together jointly both the Doctrine and the Effects; and notwithstanding one of them in his Apology, hath written, That it had been to be wished that the last Parricide had read it well over, because it is conformable unto the Doctrine of the *Sorbonne*, which hath condemned the Book of *Mariana*, and holdeth it to be abominable, together with the imposture of the Apology: So bold and impudent are they to circumvent the Truth with Falshood and Deceit.

Great and unimitable King, the wisdom of whose Counsels and Diligence in executing them, whose soundness of Judgment more than Humane, we have all equally admired, receive in token of our Affection, and for a sure pledge of our faithful Service, our Tears, our Lamentations, our Sorrows, our Sighs, and perpetual Mourning, which we offer up unto your Glory. Happy Soul made Citizen of Heaven, and placed in the rank of Angels in eternal rest, far from the care of Wars, your Royal Qualities and Perfections shall be ever written in our hearts, your Name shall be for ever in our mouths; and although that our cries are imperfect, that our voice interrupted with sighs cannot utter itself, that sorrow bereaveth us of our Souls, and that there remaineth no strength in us, but only to feel our grief, we will dye rather than corrupt the holy Law of your Estate, under whose Sun since we live, we will for ever love the light and brightness thereof.

With the same tears and voice half dead, we humbly beseech the holy Father to enter into compassion of Christen-

Christendom, torn in pieces by this Doctrine, and to remember what danger there is in taking from the Spirituality the true Honour and Glory, by meddling with the Temporal and Civil Government; these are things which God would have to be wholly separated and distinct: That he will be pleased to remember the wholesome advertisement of Saint Bernard concerning this Absolute Power, which was then endeavoured to be brought into the Church, in his Second Book *De Consideratione*. Chapter 6. *I ergo tu & tibi usurpare aude, aut dominans Apostolatum aut Apostolicus dominatum, plane ab alterutro prohiberis, si utrumque simul habere voles, perdes utrumque: Go then and Usurp if thou dare, being a publique Magistrate, the office of an Apostle, or being an Apostle, the authority of the Magistrate, thou shalt plainly be prohibited from enjoying either, if thou wilt have both together, thou shalt lose both.* God hath provided for the conservation and augmentation of his Church, by other remedies, and raised up Bishops, Doctors, and Pastors from time to time: Yet again once more to bethink himself in this declining Age of the World, how pernicious this excess is; we have seen two of our Catholique Kings able to have opposed their Arms against those of the Turk, to preserve the Church and the rest of the World from the Invasion of Barbarous People and Infidels, brought unto an untimely Death by reason of this Doctrine, this great Estate the chiefest of Christendom in danger of Ruine: That he will protect the Church and us from those furious Empiriques, which hazard their violent Remedies indifferently upon all sorts of Men, without regarding the Estate of their Bodies; that he will purge and rid the World for ever of these so Tragical Examples: *France* is nourished and trained up in a singular Devotion toward your Holiness, towards the holy See, she can never fail therein, the profession of our School remaineth always entire and inviolable to the Christian Faith, and to the Obedience due unto the holy See: And as his succession in the Popedom is not far distant in time from that of Pope *Clement* the VIII. so let it succeed it in representing his Mildness and

and Prudence, and that he will be pleased to cast his Eye upon this Society, which, under the pretext of the good of the Church, doth point at it one particular greatness, to the which in the end it will Unite that of the Church, and they already are not far from it.

These are the reasons of the opposition which the University proposeth against the Letter., obtained by the Jesuits, founded upon the Sovereign Authority, engraven from all Antiquity in the Brass of the fundamental Laws of the French Monarchy, upon her particular Policy, upon your Decrees, and upon her holy and constant Doctrine, which fasteneth the Crown to the Head of Kings, contrary unto that of the Jesuits, who attribute unto the Pope a like Superiority over our Kings, as over the least Priests, or his most inferior Officers and Vicars, yea, far greater? maketh Kings to be but at Will, subject to to be Deposed and Killed: Founded moreover upon upon so many miserable Examples, which gall us, and make us feel the smart so particularly, that there is not any Man who loveth the Estate, or Religion, which hath not had a feeling and apprehension thereof. The instruction of Youth is not a matter of small importance; in Ancient time Men had a special care thereof, next immediately after that of Religion: Children owe their Life unto their Parents, but that they live well, they owe that unto those who instruct them; and he doth no less profit the Commonwealth, who frameth and fashioneth Men well affected to the Estate, who nourisheth them under the hope of Honours and Dignities, with reverence unto the Laws of the Country, than he who serveth in greater place with Duty and Fidelity: The University of *Paris* hath hereof, Loyally and Worthily acquitted and discharged her self these Eight hundred years, never bound her self to any thing whatsoever, but to the honour of God, of her King, and to the good of the Church: Ill Doctrine is easily perswaded, and that which is false, conformable unto the darkness which environeth us in our Corruption: There is (saith the wise Man,) store of Gold and Pearls, but Lips that preserve Knowledge, that is a rare moveable. What Father is there which had not rather

rather lose his Life, Honour, Goods, and whatsoever he hath else most dear in this World, than to nourish one who shall be a Monster to his Country? Have we not had Intelligence within these three Weeks of the Conference held at *Toul* in *Lorraine*, amongst Men imposed with this Doctrine, disclosed by an Hermit, wherein after declaration of their evil Mind towards all Catholick Princes, it was agreed as granted amongst them, that the Jesuits had by their Doctrine so cleared these Maxims, that they ought to be held for ratified, and confirmed, instead that they ought to be condemned, and punished not only in the effects, but in the very deepest and most profound thoughts.

They offer to submit themselves unto the Orders of the University, and demand to be incorporated: From the year 564. they have done as much, and they are yet to begin; they promised to renounce their Vows, Faculties, Priviledges, yea, themselves; we have seen our selves clean frustrated of this Expectation, and to be the example of their power and attempts, contrary unto publick Order: In the year 1591. they promised not to meddle any more with Affairs of Estate, it was then that they were most busily employed in them, and embraced the World most greedily: They know well how to boast of this Science, since that they have written in French, that their Lay-Brethren could read Lectures therein to the Chancellour and greatest of *Spain*, God knoweth whether in *Spain* (if it be true that the Sermons were made there) they have forgotten to enter into Comparison with our greatest Magistrates: There is not any one Condition of their re-establishment which they have not already transgressed and broken, by Breves and Letters obtained by Tricks and upon Advantages: It would be a strange folly in us, nay, rather a great Crime, to be the first always who are surpris'd, and the last to be free our selves; to be so often abused and mocked, by those who bear two hearts in one Breast, who for to make their Doctrine to be received, are so audacious, as to impose and lay imputations upon the Apostles themselves, and to impute unto them that lewd Vice of Cosinage and Dissimulation,

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which they use ordinarily; for *Bellarmin* in his *Treatise*, concerning the exemption of Ecclesiastical Men, Chap. 30. saith that *St. Peter* and the Apostles have preached Obedience to the Politick Magistrate, and that every Soul should be subject unto the Prince, only for to establish themselves and to give the Gospel passage: They will promise and swear to all Conditions, since that by their own proper Constitutions they can be bound by nothing, to the end that they may make those be received which they would impose, by reason of the Pope his absolute Authority, without the which their Society cannot subsist.

France after the Death of her King, hath placed her hope in the Queen, it is she that giveth her Life and Nourishment; a Princess whom Strangers admire, and the Subject honoureth; you have found all the Princes furnished with great Vertues, tyed with the same Band of affection to the good and greatness of this Estate. This Magnificent Court of Peers, the Dyal of *France*, which hath always shewed his Meridional line, and the Officers of the Crown, ready to do their Duty, and to follow the High-way of Honour; the Nobility and Gentry, the Towns and People ready to sacrifice themselves, for to perform your Commands: Continue on by your Bounty and Justice, in making it appear, that these were the Counsels of our late King your Husband, which Governed his Monarchy, and to cause this lively Picture to be adorned in his Death, that the Laws of the Estate of the King your Son, may remain by your Wisdom so ordered, that every one may therein find his Goods, his Life, his Honour, his Conscience in safety and repose; so may the Counsel and Prudence of the two great Eyes of this Estate always watch over the Affairs: Persevere in this belief, that Division and Civil War, is the only desolation of this great Empire: There is nothing which can disturb it but these Extractors and Alchymists, which have found out the means to dissolve all Piety, and the most strong and natural bands of Affection; they easily can do it with their seeds and dews of Sermons, and Confessions, and by the precepts of their Learning, by means whereof they can pervert the course of Nature,
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altering our Essence, and teaching the Evil, which afterwards Men fall into unawares: They say that our Soil is soft, that in one year they have taken notice of all our Humours, that they have already procured of their side the unadvised weakness of Women and Children, that we are Men little speculative, who will be quickly carried away, that we are ready and easie to be moved, that they need not but a little to begin, and set their Affaires on foot, that afterwards they roul off themselves, and fly on as fast as they can, to the very height of all Excess.

Homer saith, that a Sword once untheathed, draweth Men on by some secret instinct to designs not thought of, and seldom is guided by the discourse of Wisdom and Discretion: This is a *crisis*, upon the which all Christendom doth set her Eyes. Needeth there any greater Proof or Confirmation of this which we have said, than the Treatise newly compos'd by Cardinal Bellarmine, presently after the absence of our Sun, by the which lifting up his disguise, he useth no longer the term of Correction; it is not for Heresie or Crime that he maintaineth that the Pope may Excommunicate and Depose Kings, but upon whatsoever subject it pleaseth him if he see that the good of the Church require it, *de principe facere non principem: Of a Prince to make him no Prince*, and that he hath this power not only over Kingdoms, but over all that which appertaineth unto either Christians, Hereticks, Schismaticks, or scandalous People in what sort soever, if they will not yield and submit themselves unto his propositions, which being granted, their conclusions are inevitable. Do they not write that there is a new sect of Catholicks Royal, as if to love the King and to be a good Catholick, were things contrary one to the other, and incompatible; he particularly repenteth that for modesty sake, he hath sometime avowed that Ecclesiastical Men as Subjects, owe Obedience unto Princes, now he confidently affirmeth; *Clericos principibus Ethnicis solo facto nullo jure fuisse subditos: That Ecclesiastical Men were subject unto heathen Princes, only in fact and not of right.*

To conclude, this Doctrine is the open destruction of

the authority of Kings and of their power, the subversion of all the Estates of Christendom, the cypher and strange character wherewith they hold correspondence with all that which is either corrupted or corruptible.

In the estate we now stand, the *Jesuits* cannot have a greater obstacle than to be bound, strictly to observe the conditions of their re-establishment, and to bring them thereunto, to make them subject unto Magistrates, and ordinary Powers as other Religious Men are, without suffering their Enterprizes; to maintain and keep the Bishops, Prelates, and Curates in their Dignities, against whom they set themselves, as they do against all other Ecclesiastical Persons: Not to permit them to have the instruction of Youth, to the end that Institution and Learning come not under their monopoly, and that henceforward it strengthen it self in such sort that a Man must leave to be a Frenchman for to become a Jesuit: And principally to have a care, that Men do not abandon, nor forsake the Authority of our Doctrine, which is the foundation of love and fidelity to the Royal Dignity, for to receive the instructions of this new Divinity framed and composed for the interest and respect of their particular Greatness and Authority, wherewithall they would add to our Belief this Thirteenth Article of Faith, that all Crowns do depend of the Pope, and are held of him, who may depose Kings at his pleasure, and above all the *French* Kings, so that our King should by th's means find his Crown worse than it was left him, and receive this prejudice during his Minority.

Our King, who growing up and prospering, shall learn the noble and valiant deeds of his Father, his Vertues being the ornament and honour of Kings, whose Glory ought to begin and end with the praise of his Name, he shall inherit his Prowesses, and being come young to this active art of managing a Kingdom, instructed by the sage counsels of his Mother, shall be revered as *Salomon* for his Wisdom, and serve for a new Miracle to all the World, and to *France*.

God for our sins not having permitted that our great
King,

King, of whom we were not worthy, should continue amongst us his years shining with all Vertues, nor peaceably end the course of his Life which remained; let us all wish and desire with our heart and affection, that it would please the Divine Bounty to confirm according to his deserts, and it is greatly behoveful and expedient for *France*, the assurance of this our greatest happiness, consisting in the perpetual continuance of his Royal Progeny, for the conservation, greatness and authority whereof the University of *Paris*, from the Temple of the *Muses*, where this great *Hecules* doth now make his abode, doth the third time advertite you of the tempest, wherewith the *Jesuits* threaten the calm of *France*: And if it happen, which God forbid, that our Presages and Advertisements be yet contemned, we shall have this contentment, and testimony in all succeeding Ages, that with the truth of the holy Doctrine, wherein we have always continued, we have not failed to perform the duty and affection we owe unto our King and Country.

The University concludeth, humbly praying, that the *Jesuits*, now demandants, be denied the effect and allowance of their Letters, and consequently, that they be prohibited from reading, teaching, or using any other Scholastical Function in the University.

The Order mean before

J U D G M E N T,

Upon the ARGUMENTS of both

PARTIES.

THe Court upon the allowance of the Letters doth order that the Counsel of both Parties shall amend their Pleadings, and add whatsoever they shall think fit within eight days, they shall plead in Barr, or reply within the time appointed by the Order for the hearing of Judgment: Doth order that the Provincial, and those of his company, Demandants, shall forthwith subscribe the Submission made by their Provincial, to conform themselves to the Doctrine of the School of the *Sorbonne*, and principally in that which concerneth the conservation of the sacred persons of Kings, the maintenance of their Regal Authority, and the Liberties of the French Church, from all Time and Antiquity kept and observed in this Realm, and that all shall be viewed and communicated unto the King his Soliciter-General, and annexed unto the Termination and Decree of the Court. In the mean time hath inhibited, and doth inhibit and forbid the demandants to make any Innovation, or to do or enterprife any thing contrary unto the Letters of their re-establishment, and in pre-judice

judice of them, and of the decree verifying the same, or to intermeddle by themselves, or any other persons in their behalf, with the Instruction of Youth in this City of *Paris* in any sort whatsoever, or there to use any Scholastical Function, or Exercise, upon pain of losing the benefit of their re-establishment, which hath been assented unto, reserving Costs. Made in Parliament the 22. of *December*, 1611.

F I N I S.
